

The booke

of Salomon ha-
mely.

Proverbia
Ecclesiastes
Cantica canticorum
Sapientia
Ecclesiasticus or Iesus
the sonne of Syrach.

Anno do. M. D. L.
Mensis Januarii.

THE BOOKS

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of the



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Handwritten signature or initials, possibly "M. J."

The prouerbes

**The Prouerbes of
Salomon.**

The prayse of Wylsome. We may not here
ken vnto the voluptuous prouocation
and mulshes of synners. Wyl-
some complayneth to be des-
pised of almen, and pro-
phetheth destruction
vnto her desp:

sero.

Lapl.

pilmo.



The prouerbes of
Salomon, the
sone of Dauid
kinge of Israel
to learne wylsome
and instruction
and to perceaue
the worddes of
vnderstandyng and therby to recea-
ue prudence, righteousnes iudge-
ment and equitie.

That the very simple might haue
wit and that yonge men might haue

A.ii.

knowe

The prouerbes

knowledge, and vnderstandyng.

By hearynge, the wyse man shall come by moze wysdom, and he that is endued with vnderstanding, shall opteyne wyt to perceauie a parable and the interpretacyon therof, the wordes of the wyse, and the darcke speeches of the same.

Job. xxviii

Eccle. i. e
pca. xxi. b
pso. lx. c

The feare of the Lorde, is the begynnynge of wysdome: but fooles despyce wysdome and instruction.

My sonne heare thy fathers doctrine and forsake not the lawe of thy mother for that shall bring grace vnto thy head, and shall be as a theyme about thy necke.

My sonne, consent not vnto synners, yf they entyse the, and saye, come wyth vs, we wyll laye wayte for blood, and lurke pruely for the innocent wythout a cause we shall swallowe them vp lyke the hell, and deuoure them quicke, and whole,

Psalm
cxviii. d

as

as those that go down into the pit.

So shall we fynde all manner of costelye ryches, and fyll oure houses wyth spoyles.

Cast in thy lot amonge vs, and let vs haue all one purpose.

My sone walke not thou with the refrayne thy fote from theyr waye.

For theyr fete runne to euyl and are hasty to shed bloode.

But in bayne is the nette layde forth befoze the byrdes eyes.

Yea they them selues laye wayte one for an others bloud, and one of them woulde slaye an other.

These are the wayes of all suche as be couetouse that one would raryshe anothers lyfe.

Wysdome cryeth wythoute, and putteth forth her voyce in þe stretes, 10. 111. a

She calleth befoze the cōgregacion in the opē gates, & sheweth her wordes thozow the cytie, sayinge.

The prouerbes

O ye chyl dren, how long wil you
loue chyl dithnes, how long wyl the
scorners Delite in scorninge, and the
vnwylse be enemyes vnto knowlege

O turne you vnto my correccion,
lo, I wyl expresse my mynde vnto
you, and make you vnderstand my
woordes.

Psal. lv.

b.

Iere. viii a

I haue called, and ye refused it:
I haue stretched out my hande, and
no man regarded it, but all my coun-
sels haue ye despysed, and fet my
correccion at nought.

Therfore shall I also laughe in
your destruccyon, and mocke you
when that thynge that ye feare, cometh
vpon you, euen whē the thing
that ye be afrayed of, falleth in so-
denly lyke a storme, and your mys-
fery like a tempest, ye when trouble
and heuynes commeth vpon you.

Then shal thy cal vpo me, but I
wyl not heare, they shall seke me
earlye

early, but they shal not fynde me.
And that because they hated know-
ledge, and receaued not the feare of
the lord, but abhorred my counsell,
and despyled al my correccion.

Therfoze shal they ate the frutes
of theyz owne waye, and be fyllyed
wyth theyz owne inuencions.

For the turnynge a waye of the
vnwise shal slay them, and the pro-
sperite of fooles, shalbe theyz owne
destruccion.

But who so harkeneth vnto me
shal dwell safely, and be furs from
any feare of euyl.

Wysdome to be embraced and set by, whiche
teacheth feare and knowlege, wysdom direc-
teth vs in the way of god and an aduou-
cerous woman is to be eschued.

Capl.

ii.

My sonne, yf thou wylt receiue
my wordes, & kepe my com-
maundementes by the, & thou
shalt be wise.

Al. iii.

wylte

The proverbes.

**Wylte incline thine eares vnto wyls-
dome, apply thine harte then to vnder-
standyng.**

**For yf thou sekest after wylsdom, and
callest for knowledge yf thou sekest
after hyt as after moneye, and dyg-
gest for hit as for treasure, the shallt
thou vnderstand yf feare of the lord,
and fynde the knowledge of God.**

**Jaco. i. a.
Eccle. i. a.
and. vii. c.**

**For it is the lord that gyueth wyls-
dome, oute of hyt mouth commeth
knowledge and vnderstandyng.**

**iii. Re. iii. b.
and. iiii. d.**

**He preferueth the welfare of the
righteous and defendeth them that
walke sincerely, he kepeth the in the
right path, and preferueth the waye
of such as serue him with godlines.**

**Then shalt thou vnderstand righ-
tuousnes, iudgement; and equitie,
yea and euery good way.**

**When wylsdom entreth into thine
hart, & thy soule delyteth in know-
ledge, then shall counsell preferue the,
and**

of Salomon.

and vnderstandyng shall kepe the.

That thou mayest be deliuered
from the euell way, and fro the man
that speaketh frowarde thynges.

Prov. v. 2.
and, vii. 8

Fro such as leaue the right pathes
and walke in the waies of darknes,
whyche reioyse in doyng euell, and
delyte in wycked thynges, whose
waies are crooked, and they froward
in theyr pathes.

That thou mauest be deliuered also
from the straunge woman, and fro
hyr that is not thyne owne, whyche
gyneth swete wordes, and whyche
forsaketh the husband of hyr youth
and forgetteth the couenaunte of
hyr God.

For hit house is enclyned vnto
death and her pathes vnto hell.

All they that go vnto hyr, come
not agayne, neyther take they holde
of the way of lyfe.

Therfoze walke thou in the way of
such

The prouerbes

such as be vertuouse, and kepe the
pathes of the ryghtuous.

For the iust shal dwel in the land
and thei that be perfect, shal remay-
ne in it, but the vngodly shalbe ro-
ted out of the lande, and the wicked
doers shalbe coted out of it.

The Commandementes of God must be
diligently regarded, and obserued.

Cap. ii.

My sonne forget not thou my
lawe, but se that thyne harte
kepe my commaundements.

Deut. xi. a

For they shal prolong the dayes
and yeares of thy lyfe, and brynge
the peace.

Let mercye and faythfulnes ne-
uer go from the, bynde them about
thy necke, and wypte them in the ta-
bles of thyne hart.

So shalt thou finde fauoure and
good vnderstandynge in the syght
of god, and man,

But

of Solomon.

Put thy trust in god, with al thine hart, & leane not vnto thyn own witt &

In all thy wayes, haue respecte vnto hi, & he shal orde thy goings.

Be not wise in thyne owne conceit but feare the Lorde and departe fro euil, so shal thy nauell be whole, & thy bones stronge.

Honoure the Lord with thy substance & wyth the fyrstelynges of al thyne encrease (gyue vnto hym poze, so shal thi barnes be filled wth plentuousnes, and thi presses shal flow ouer wyth swete wyne.

My sonne despyse not the chastenynge of the Lorde, neyther faynte when thou arte rebuked of hym.

For whom the lorde loueth hym, he chasteneth, & yet delyteth in him, even as a father in hys owne sonne

Wel is him that fyndeth wisdom and obtyneth vnderstandynge, for the gettyng of it is better then anye marchaundyse

Eccl. i. c.
Rom. xii. c.

Job. xlii. b.
Mat. xlii. b.
Ecc. xxxiii. c.
and. xxxiii. c.
Heb. xii. b.
Apoc. iii. d

Deut. xxi. a

The proverbes

merchaundyse of syluer, and the
profyt of it is better then golde.

Pro. viii. **a** wysdome is more worthe then
precyouse stones, and all the thynges
that thou canste desyre, are not
to be compared vnto her.

Upon her ryght hande, is longe
lyfe and vpon her lefte hande, is ry-
ches and honoure.

Her wayes ar pleasaunte wayes,
and all her pathes are peaceable.

Gene. ii. 6 She is a tree of lyfe to them that
layde holde vpon her, and blessed
is he that kepeth her fast.

Wyth wysdome hath the Lorde
layed the foundation of the earth,
and thorow vnderstandynge hath
he stablyshed the heauens.

Thorow hys wysdom the deap-
thes breke vp, and the cloudes drop
downe the dewe.

My sonne, let not these thynges
departe from thyne eyes, but kepe
my

of Salomon

my lawe and my councell, so shall
it be lyfe vnto thy soule, and grace
vnto thy mouth.

Then shalt thou walke safely in
thy way, & thy fote shal not stumble.

Yf thou sleapest, thou shalt not
be afrayde, but shalt take thy rest,
and slepe sweetly.

Thou nedest not to be afrayde
of anye sodayne feare, neyther for
the violent rusthyng in of the vi-
godly, when it commeth.

For the lord shal stāde by thy syde
and kepe thy fote, that þe be not take.

Wythdraw no good thyng from
them that haue nede, so longe as
thyne hande is able to do it.

Saye not vnto thy neyghboure,
go thy waye and come agayne, to
morrow wyll I geue the, where as
thou haste now to geue hym.

Intende no hurte vnto thy neigh-
bour seeing he doth dwel in rest by þe.

Stryue

The pious bes

I Strive not lightly wth any man
where as he hath done y^e no harme,
Plou. l. c. v. Followe not a wycked man, and
chuse notie of hys wayes, for y^e lorde
abhorreth the frowarde, but hys
67. 11006 counsel is amonge the ryghteous.

The curse of the Lorde is in the
house of the vngodly, but he blesteth
the dwellynge of the righteous.

As for the scornefull, doth not he
laughe them to scorne: but he ge-
ueth grace vnto the lowly.

The wyse shall haue honoure in
possessyon, but sham is the promo-
tyon that fooles shall haue.

Wylsom and her frutes, and her wayes
ought to be sought.

Capi

liii.

Hear, O ye chyldezen, the fa-
therly exhortacion, and take
good hede, y^e ye may learne wylsom
for I haue giuen you a good doc-
tryne forsake not ye my lawe.

For

For when I my selfe was my fa-
thers deare sonne, and tenderlye be-
loued of my mother he taught me
also, and sayed vnto me.

Let thine hart receaue my wordes,
kepe my commaundementes, & thou
shalt lyue.

Deut, vi. 3
xli. c
xxii. g.

Get the wysdome, & get the vnder-
standyng: forget not the wordes of
my mouth, & shynke not fro them.

For sake her not, and she shal pre-
serue y^e, loue her, & she shal kepe the.

The chiefe poynte of wysdome is
that thou be wyllynge to optayne
wysdome, and befoze ail thy goodes
to get the vnderstandyng.

Make moch of her, and she shal
promote the.

Yea, yf thou embrace her, she shal
brynge the vnto honoure,

She shal make y^e a gracious head
& garmysh the wth a crown of glory.

Heare my sonne, and receaue my
wordes

The prouerbes

woordes and the yeares of thy lyfe
shalbe many.

I haue shewed the, the waye of
wysedome, and ledde the into the
right pathes.

So that if thou goest therein, ther
shall no strayghtenes hynder the, &
when thou runnest, thou shalt not fall.

Take fast hold of doctrine, and
lette her not go, kepe hyr, for she is
thy lyfe.

Psal. 118
and. 118
a.

Come not in the path of the vn-
godly, and walke not in the way of
the wycked.

Eschue it, and go not therein, de-
parte alyde, and passe ouer by it.

For they can not sleape, excepte
they haue fyrst done some mischefe,
neither take they any reste, excepte
they haue fyrst done some harme.

For they ate the bread of wicked-
nes & drynke the wyne of robbery.

The path of the righteous shineth
as

of Salomon

as the lyghte, that is euer brighte
and brighte vnto the perfect daye, &

But the way of the vngodly is as
the darknesse whercin men fall, ^{Deut. vi. 16} or ^{and x. 1. 6}
they be a wase.

My sonne, marke my wordes, and
cline thine eare vnto my sayings

Let them not departe from thyne
eyes but kepe the euen in the midst
of thyne harte,

For they are life vnto al those that
finde them, and health vnto al their
bodies.

Kepe thyne harte wyth all dylige
nce, for therupon hangeth lyfe.

Put awaye from the a frowarde
mouth and let the lippes of sclaunder
be farr from the.

Let thine eyes beholde the thyng
that is ryghte, and let thine eye lodes
look straight before the.

Wonder the path of thy fete, and
let all thy wayes be ordered a ryghte,

B. I. Turne

Deut. v. 6.
and. xlii. v

The promethes

Turne not asyde, neyther to the
tyghte hande, nor to the lyfte, but
wyth holde thy fote foz from euell.
(Foz the lorde knoweth the wayes
that are on the tyght hande), As foz
the wayes that be on the lefte hand
they be frowarde. Foz he shal direct
thy goynges, and thy waies shal be
guyde in peace.

He warneth to eschue worsom, he forbiddeth
wastful spendyng, he wylleth vs to lyue of
our own labours. Men must loue their wores.
Epi. v.

A Y sone, gyue hede vnto my
wyldome, and bowe thyne
care vnto my prudence, that thou ma
yst regarde good counsell, and that
thy lips may kepe knowlege.

Pro. ii. 6.
and. vii. a

Applye not thou thy selfe to the
desceytfulnes of a woman.

Foz the lypys of an harlot are
a droppynge hony combe, and her
throate is softer then oyle.

But

of Salomon

But at the laste, she is as bitter
as wormewode and (her tongue) as
sharpe as a two edged sworde,
Her feet go downe into death,
and her steepe scale thowow into
hell.

She regardeth not the paine of
life, so blisfast at her ways, that
thou canst not know them.

Hearc me now therefore, O my
sonne, & depart not from the wordes
of my mouth.

Kepe thy way far from her, and
com not naye the doores of her house,
That thou geue not thy strength
unto other, and thy yeares to the
cruell.

That other men be not fylled w
thy goods, & that thy labours come
not in a straunge house.

Yea, that thou moorne not at the
laste when thou hast spent thy body
and goodes, and then saye, Alas;

B.ii.

why

The proverbes

why ha ted I nourtoure, why dyd
my harte despyse correctyon.

Wherefore was not I obediēte
vnto the voice of my teachers: and
herkened not vnto them that in-
fourmed me.

I am come almoste into al myf-
fortune in the middest of the multy-
tude and congregacyon.

Drynke of the water, of thyne
owne well, and of the ryuers that
runde out of thyne owne sprynges.

Let thy welles flowe out abrode,
that they maye be ryuers of water
in the stretes, but let them be onelye
thyne owne, and not straingers
wyth the.

Let thy wel be blessed, and be glad
wyth the wyfe of thy yowth.

Louyng is the bande, and friend-
ly is the ro; lette her brestes alwaye
satysfye the and holde the euer con-
tent wyth her loue.

of admonition

My sonne, why wilt thou haue
pleasure in an harlot, and embrace
the bosome of an other woman.

For every mannes waies are open Job. xxxi. 6
and xxx
li. 6
in the syght of the Lord. and he pō-
deteth all theyr goynges.

The wickednesse of the vngodly
shal catché hym selfe, and wylth the
snares of hys owne synnes shal he
be trapped.

He shal dye wythout amendement,
and for his great folyshnes: he shal
go astray.

The soothful and flougythys pyched and
spyrred to worke. The scrifturys are
repyd. Honoure ought to be
earnestly adressed.

Expi. vi.

My son yf thou be suerty for
thy neyghboure, and haste
fastened thynne hande for an other
man thou arte bounde wylth thynne
owne wordes and taken wylth thynne

Pro. viii. 6
and. 17. 6

B. iii.

The Proverbes

swine speech.

Therefore, my sonne, do thys, and thou shalt be dyscharged, whē thou art come into thy neighbours daunger.

Go thy wayes then sonne, and intreate thy neyghboure, lette not thine eyes scape, nor thine eye lides slumber.

Saue thy selfe as a doe from the hounde, and as a byde from the hand of the fouler.

Go to the Emmet, thou slouggard, cōsyder her wayes and learne to be wyse.

Pro. xiii. a
Pro. xiii. b
Pro. xxx. d

She hath no cyde, no teacher, no leader: yet in the sommer she prouydethe her meate, and gatherethe her foode together in the haruest.

How longe wilt thou slepe, thou slougy man? when wilt thou aryse out of thy slepe?

Ye slepe on a litle, slumber litle, folde

folde thyne haundes together alytle,
that thou mayst slepe so shal pouer=
ty come vnto the as one that tra=
uaplethe by the waye, and necessy=
tie lyke a weaponed man.

A dissimbling persone, a wicked
man goeth wyth a froward mouth,
he wyneketh wyth hys eyes, he to=
keneth wyth hys fete, he apoynteth
wyth hys fyngers, he is euer yma=
genynge myschefe, and frowarde=
nesse in hys harte, and causeth dys=
corde.

Therefore shall his destruccyon
come hastely vpon him sodenly shal
he be al to broke, and not be healed

These fyre thynges doth the lord
hate, and the seuenth he vtterly ab=
horreth. p. 10. r. 12.

A proude looke a dyssemblynge
tongue hands that shed innocents
blod, any harte þ goeth about wic=
ked imaginaciōs, fete þ be swifte in

B.iiii. coming

The Proverbs

psal. xlii. 8
p. 70. l. 8

continuing to do mischief, a false wit-
ness that bringeth up lies, and sutteth
one as so with discord among brethren.

My sonne, kepe thy fathers com-
maundement, and forsake not the
lawe of thy mother.

Put them up together in thyne
harte, and bynde them aboute thy
neck.

That they maye led the, whete
thou goest, preserve the when thou
arte asleepe, and that when thou a-
wakest thou mayest talke of them.

psal. l. xix

psal. v. 8
and. vii. 3

For the commaundement is a lan-
terne, and the lawe a light, y^e chaste-
nyng, and nourtour is the waye of
lyfe, that they maye kepe the from
the euill woman and from the flat-
teryng tonge of the harlotte, that
thou lust not affect her beauty in thine
harte, and least thou be taken wyth
her fawer lookes.

An harlotte wyl make a man to
begge

of Salomon

begge his breade, but amaryed wo-
man wyl hunt for the precious lyfe.

May a man take fyre in hys bo-
some, & his clothes not to be brente?

Oz can one go vpon hete coles,
and hys fete not be hurte.

Euen so, who soeuer goeth into
hys neyghbours wyfe, and touch-
eth her, can not be gyltye.

Men doth not utterly despyse a
theefe that stealeth to satysfye hys
foule, when he is hongrye, but yf he
may be gotten, he restoreth agayne
seuen tymes as moche oz els he ma-
keth recompence wth all the good
of hys house.

But who so committeth aduou-
try wth a woman, he is a foole, and
bryngeth hys lyfe to destruction.

He getteth hym selfe also shame,
and dishonoure, such as shall neuer
be put out.

For the pelousye and wrath of
the

The prouerbes

the man wyll not be intreated. no
though thou woldest offer him gret
gyftes to make amendes, he wyll
receaue them.

God ought to be feared honoured his com-
maundementes ought to be kept, wantō ap-
petytes and desyres ought to be monned.

Capl.

vii.

Deut. vi. b
and xi. a

M I sone kepe my wordes, and
I laye by my commaundements
by the.

Kepe my commaundementes and
my law, euen as the apple of thyne
eye and thou shalt lyue.

Bynde them vpo thy fingers, and
write them in y table of thyne hart.

Pro. ii.
and. v. a

Say vnto wysdome, thou art my
sister, a cal vnderstanding thy kins-
woman, that she may kepe the from
the straunge woman, and from the
harlot which geueth swete wordes.

For out of the wyndowe of my
house I looked thorowe the lattise,
and

and behelde the symple people, and
amonge other yong folkes I spyed
one yonge foole, goynge ouer the
stretes by the corner in the waye to=
warde the harlottes house in p sty=
lyght of the euenynge, when it began
now to be nyght and darke.

And behold there mette hym a wo=
man in an harlotes apparell: a dys- Eccle. 1. 2.
ceytful wanton and an hudyredfast
woman whose fete could not abyde
in the house nowe in the wythoute,
nowe in the stretes. and lurkethe in
euery corner she caught the yonge
man, kyssed hym, and was not asha=
med, sayng, I had a bolme of peace
offerynges to paye, and this daye I
perfourme it.

Therefore came I forthe to mette
the, that I might seeke thy face, and
so I haue found the.

I haue deckt my bed wyth coue=
rynges and clothes of Egypte.

My bed haue I made to smel of

The proverbes

Myrrour Aloes, and Cinnamon.

Come let vs lye together, & take
our pleasure tyl it be day lyght.

For the good man is not at home
he is gone farre of.

He hath taken the bag of mony
wyth hym, who can tell when he co-
meth home:

Thus with many swete words
the ouer came hym, and wyth her
flatterynge hyppes she entysed hym
to folowe her as it were an oxe led
to the slaughter, and lyke as it were
a foole to the stocks, to be punished,
so long tyl she had wounded his li-
uer wyth her dartte, lyke as if a byrd
hasted to the snare, not knowynge
that þe paryl of his life lieth ther by.

Hearc me now therefore, O my
chylde, and make the wordes
of my mouth.

Let not thine hart wander in her
wayes, and be not thou dysceaued
to

of Salomon

in her pathes.

For many one hath she wounded
and cast downe, yea many a strong
man hath bene slayne by meanes
of her.

Her houses at the way vnto hel,
and byrthe meene downe into the
chambers of death.

The people of the wysdom of God.

Ec.

viii.

Doeth not wisdom cry? doth
not vnderstandig put forth
her voyce?

Standeth she not in the hye pla-
ces in the stretes and wayes? doth
she not cry before the whole Cytie,
& in the gates wher me go out & in?

It is you, O ye men (saith she)
whome I call vnto the chyl dren of
men, doo I lyft vp my voyce.

Take hede vnto knowlege. O ye
ignorante, be wyse in harte, O ye
fooles.

Eccl

The Psalms

**That I map sende prosperity to
those that loue me, and to encrease
theyr treasure.**

Psalm. lx. b

**The Lorde hym selfe had me in
possession in the begynnyng of hys
wape or euer he began his workes
afore tyme.**

**Psalm. lxviii
b.**

**I haue bene ordeynted fro euer-
lastynge, and from the begynnyng
or euer the earth was made.**

**When I was borne, there were
neyther depths nor springes of the
water.**

**Before the foundations of the
mountaynes were layed, or before
al hilles was I borne.**

**The earth and al that is vpon
the earth was not yet made, no nor
the ground it selfe.**

Psalm. lx. b

**For when he made the heauens,
I was presente, when he set vp the
depthes in order, when he hangid
the cloudes aboue, whē he fastened
the**

of Salomon

the springes of the depe.

When he shut the sea wythin cer-
tayne boundes, & the waters shuld
not go ouer theyr markes.

Gene. i. a.
Job. ii. viii
and xxx.
Psalm. ciii.

When he layed the foundacions
of the erth I was wth hym, ordering
al thynges delyting dayly, and re-
ioysyng alway before hym.

As for the round compasse of this
world, I make it ioyful, for my de-
lite is to be among & chylde of me

Therefore herke vnto me o ye, chil-
dre, blessed ar they & kepe my wares

O geue eare vnto noutter, be
wyle, and refuse it not.

Blessed is the man that heareth
me, watchyng dayly at my gates,
and grynge attendaunce at the
postes of my doores.

For woso fyndeth me fyndeth life
& shal obtayne fauoure of the lorde
But who so offendeth agaynst me,
hurteth hys owne soule.

C. i.

And

The ploverbes.

Streight in theyr wayes.

Who so is ignoraunt (saith she)
let hym come hyther, and to the vn-
wyle she sayeth, stollen waters are
swet, and the bread that is pryuelye
eaten, hath a good tast.

And he doth not cōsidre, that they
ar but dead whyche be ther, & that
her gesses are in the depe of hel. For
he that wyl be ioynd vnto her, shal
go downe to hell, but he that auoy-
deth from her, shalbe saued.

In thys Capiter, and in all that folowe
vnto the thyrtye, the wyle man exhort-
eth by dyuers sentences, whych
he calleth parables, to folowe
vertues & aye vices. And
sheweth also what profect
commeth of wysdome,
& what hynderaun-
ce procedeth of fo-
lishnes.

Capl.

A wyle sonne maketh a glade
father, but an vndiscret son,
is an heuines vnto hys mother.
Treasurs that are wyckedly got

Pro. xl. a.

ten, profit nothing, but righteous- Eccle. v. b.
ness deliuereth from death.

The lord wyl not let the soule of
the righteouse suffer hunger, but he
pusteth the vngodly fro his desyre. Psal. xxi.
iii. b.

An ydle hand maketh poore, but
a quicke labourynge hand, maketh
ryche.

Who so regardeth lesynges, fe-
deth the wynde, and doth but folow
birdes that haue taken their flyght.

Who so gathereth in Sommer, is
wyse, but he þ is slougnithe in har-
uest, bringeth him selfe to cofusyon.

Blessyngs ar vpo the heade of the
rightous, & the mouth of þ name of Psal. xxi. d
þ vngodly kepeth myschef in secret.

The memoryal of the Iuste shal
haue a good reporte, but the name
of the vngodly shal stynte.

A wyse man wyl receaue war-
ning, but a foole wil soner be smyt-
ten in the face.

C.iii.

He that

The proverbes

psa. xxi. 11. He that leadeth an innocent lyfe
walketh surely but who so goethe a
wrong way shalbeknownen.

Ecc. x. 2. He that winketh wyth hys eye,
wyl doo some harme, but he that
hath a folsh mouth, shalbe beaten.

1. Pet. ii. 1. The mouth of a ryghteous mā is
a bayne of life, but the mouth of the
vngodly kepeth mischefe, in secrete.

Ecc. x. 1. Euyl wyl steareth vp stryfe, but lo-
ue couereth the multitude of synnes.
In the lyppes of hym that hathe
vnderstandyng, a man shal fynde
wylsome but the rod belongeth to
the backe of the folsh.

Wylse men layeth vp knowlege,
but the mouth of the folsh is wy-
de destruction.

The rich mā's goods ar his strong
hold, but pouerte oppresseth a poore

The ryghteous laboureth to do
good but the vngodly vseth his in-
crease vnto synne.

To

To take hede vnto the chastenynge
of noulture, is the waye of lyfe, but
he that refuseth to be refourmed dys
ceaueth hym selfe.

Dyssemblinge lippes kepe hatred
secretlye and he that speaketh anye
sclaunder is a foole.

Pro. xi. b

Where muche bablyng is there
must nedes be offence, and he that
refrayneth hys lippes is wyle.

An innocent toonge is a noble
treasure, but the harte of the vn-
godly is nothyng worthe.

The lippes of the ryghtuous, fede
a whole multitude, but fooles, shall
dye in theyr owne foly.

The blessinge of the Lorde: ma-
keth ryche men, as for carefull tra-
uayle, it doth nothyng therto.

Job xii. e.

Ecc. xi. b

Ps. l. c. x

vi. a

Pro. vi. c. d

A foole doth wyckedly & maketh
but a spozte of it, neuerthelesse it is
wisdom for a man to beware of suche

The thyng that the vngodly ar a

C. iiii.

frayde

The proverbes

feyd of, shal come vpon the, but the
ryghteous shal haue theyr desyre.

The vngodly: is lyke a tempest
þ passeth ouer & is no more sene but
þ righteous remayneth sure for euer

As vyneger is to the teth, and as
smok is vnto þ eyes, euē so is a flou
gish persone to the þ send him forth

The feare of the Lord maketh a
longe lyfe, but the years of the vn
godly shal be shortened.

The pacyent abidyng of the rygh
teous shalbe turned to gladnes, but
the hope of þ vngodly shal peryshe

The way of the lord geueth a co
rage vnto the godly, but it is a fear
for wycked doers.

psa. c. xliiii The righteous shall neuer be
ouerthrowen, but the vngodlye
shal not remayne in the land.

psa. c. xvi The mouth of the iust wyl be tal
kyng of wysdome, but the tonge of
the frowarde shal peryshe.

The

The lippes of the ryghteous are occupied in acceptable thyngs but the mouth of the vngodly taketh them to the worse.

Capl. 1. xi.

A false balaunce is an abhominacio vnto the lord, but a true weyght pleasech hym.

ps. 10. xvi. b
and. xx. viii

Where pride is there is shame also and confusion, but wher as is lowliness ther is wysdom.

The innocent dealing of the iust shal lead the, but the wickednesse of such as dissimble, shal be their own destruction.

Ryches helpe not in the daye of vengeance, but ryghteousnesse deliuereth from death.

ps. 10. r. a
Eccl. v. b

The ryghteousnes of the innocent ordreth hys waye, but the vngodly shal fall in hys owne wyckednes.

The righteousnes of the iust shal deliuer the, but the wycked shal be taken.

The proverbes

taken in theyr owne vngodlynes.

D When an vngodlye man dyeth,
Eccl. vii. 1 his hope is gone, the confydence of
rychesse shall peryshe.

The ryghtuous shall be deliuered
out of trouble, and the vngodly
shall come in hys steade.

Thow the mouth of the dysse-
bler is hys neyghboure destroyed,
but thow we knowledg shall the
iust be deliuered.

Pro xiii. 1 When it goeth wel with the rygh-
tuous, the cytie is merve and when
the vngodly perysch, ther is gladnes
When the iust are in welth, the cy-
tie prospereth, but when the vngod-
ly haue the rule it decayeth.

A fooule bringeth bp a sclaunder
of hys neyghbour, but a wyse man
wyl kepe it secreete.

Pro. x. 1 A dissenblynge person wyl disco-
uer pteuue thynges, but he that is
of a faythfull hart, wyl kepe counsel,
Wher

of Salomon.

Where no good counsel is there p. iii. Re. xlii
people decay, but wher as many are
that can geue counsell, ther is wealthe

He that is suertie for a straunger, p. io. vi. a
xxvii. c
hurteth him selfe, and he that med-
leth not wyth suretishyp, is sure.

A gracious woman maynteineth
honestye, as for the wycked, they
maynteyne ryches.

He that hath a gentle liberall sto- p. cal. xxxv
ii. c
make is mercyfull but who so hur-
teth his neyghbour, is a tiraunt.

The labour of the vngodly prof-
pereth not, but he that soweth rygh-
teousnes shall receaue a sure reward
Lyke as rightuousnes bringeth, li-
fe even so to cleaue vnto euyl, byn-
gethe deathe.

The lord abhorreth them that be
of a peruerse hert, but he hath ple-
sure in them that are of an undefy-
led conuersacion.

It shall not helpe p. i. i. c
the wicked though
they

The proverbes

they laye all theyr handes together
but the sede of the ryghtuous shall
be preserved.

A fayre woman without discrete
maners, is lyke a rynge of golde in
a swynes snoute.

The despyre of the righteous is ac-
ceptable, but the hope of the vngod-
ly is indygnacyon.

Psal. xxx.

vii. d

and. c. xii.

ii. Cor. ix.

ii. Cor. ix.

Psal. i. a

Jere. xvii

Some mā geueth out his goods
and is the richer, but the nygarde
(haupnge ynough) wyll departe
fro nothing, & yet is ever in pouerty.

He that is liberal in geuynge, shal
haue plenty, & he that watereth,
shal be watered also hym selfe.

Who so hoordeth vp his corne,
shal be cursyd amōge the people, but
blessynge shal lyght vpon his head
that geueth foode.

He that laboureth for honesty, fin-
deth his desire, but who so seketh af-
ter mischefe, it shal happē vnto hym

He

of Salomon

He that trusteth in his ryches, shal
haue a fal, but the ryghtuouse shal
flouryche as the grene lese.

Eccl. xvi. 14
Jer. xvii. 6

Who so maketh disquietnesse in his
owne house, he shal haue wynde for
his herytage, and the foole shal be
seruaunt to the wyse.

The frute of the rightuous is a tre
of life, & he that endeuoureth hym
selfe to wyne mens soules is wise.

1. Pe. iii. 10

Yf the ryghteouse be recompensed
vpon earth, howe much moze then
the vngodly and the synner.

Capi

gii.

Who so loueth wisdom, wil be a
content to be reformed, but
he þ hateth to be reproved, is a foole

A good mā is acceptable vnto the
lorde, but the wycked wyl he con-
dempne.

A man can not endure in vngodly
nesse but the roote of the rightuous
shal not be moued.

Gene. l. 11 a

A stedfaste

The proverbes

A stedfast woman is a crowne vn
to her houlband, but she that beha-
ueth lyte vnhonestly, is a corrupciō
in hys bones.

The thoughtes of the ryghteous
are ryght, but the imagenacyon of
the vngodly are disceptful.

The talkinge of the vngodlye is
how they may lay wayte for bloode
but the mouthe of the ryghteous
wyll deliuer them.

Pal. xlii. f. **O**r euer þe canst turne a boue, the
vngodly shal be ouer throwen, but
the house of þe righteous shal stand.

A man shalbe cōmended for hys
wyldom, but a foule shalbe dispised

Ecc. x. d. **A** synple man whiche laboureth
and worketh is better the one that
is gorgeous and laketh bread.

A ryghteous man regardeth the
lyfe of hys catell, but the vngodlye
haue cruel hartes.

Ecc. xi. d. **H**e that tilleth hys land, shal haue
plenteousnes

plenteousnes of bread, but he that
foloweth ydelnes, is a very foole.

Whoso hath pleasure to continue
at the wyne, leaueth dyshonestye in
hys owne dwelling.

The desyre of the vngodly hūteth
after myschefe, but the roote of the
ryghteous byryngeth forth frute.

The wycked falleth into the snare
thorow þ malice of his own mouth,
but þ iust shal escape oute of paryl.

Euery man shal entoye good: ac-
cording to the fruite of hys mouth
and after the workes of hys hands
shal he be rewarded.

Looke what a foole taketh in
hande, he thinketh it well done, but
he that is wyle wyl be counceled.

A foole vttereth hys wrath in all
the hast but a discreat man forge-
ueth wronge.

A iust man wyl tel the truth, and
shewe the thing that is right, but a
false

The proverbes

false wytnes desceaueth.

A sclaunderous persone pricketh
lyke a swearde, but a wyse mannes
toonge is wholsome.

A true mouth is euer constante,
but a dysymblynge tonge is soone
chaunged.

They that ymagin euell in their
minde wil disceane, but þe coucelers
of peace shal haue ioy folowing the.
There shal no mysfortune happen
vnto the iust, but the vngodlye are
ful of euell.

The Lord abhorreth disceatful
lyppes, but they that labour for
truth: pleaseth hym.

He that hath vnderstanding doth
hyde wysdome, but an vndiscrete
hart telleth out hys folynes.

A diligent hand shal beare rule,
but the ydle shalbe vnder trybute.
Heauines dyscorageth the harte
of man, but a good word maketh it
glad

Pro. 10. 17. d.
Pro. 10. 7. b. b
and. 11. 11. b
Eccl. 1. 17. c

glad agayne.

The ryghteous is lyberal vnto hys
neighbour, but the way of the vn-
godly wyl disceyue them selues.

A dysceytful man shal not fynde
the thyng that he hunteth for, but
he that is contente wythe that he ^{il. Cl. vi. b.}
hath, is more worth then gold. ^{Heb. xii. a}

In the waye of ryghteousnes
there is lyfe, and in the same waye
there is no deathe.

Capi, xiii.

A wise sone wil hearken vnto
his fathers warning, but he
that is scorneful, wil not heere, when
he is reprovied.

A good man shal enioye the fruit of
hys mouth, but he that hath a fro
ward mynde shalbe spoyled.

He that kepeth hys mouth, kepeth
his lyfe, but who so speaketh vnad-
vised, fyndeth harme.

The slougard wolde fayne haue

D.i. and

The prouerbes

and cannot get hys desyre, but the
soule of þ diligent shal haue plenti.

A ryghteous man abhorreth lyes
but the vngodli shameth both other
and hym selfe.

Righteousnes kepeth the innocēt
in the waye, but vngodlynnes dothe
ouerthrowe the synners.

psa. xxx.
vii
pro. xi. a.

Some men are ryche, though
they haue nothyng, agayne some
men are poore hauyng great riches.

Wyth goods euery man delyue-
reth hys lyfe, and the poore wyl not
be reprobud.

pro. xxi. iii.

The lyghte of the ryghteous ma-
keth ioyefull, but the candell of the
vngodly shalbe put out.

Amonge the proude there is euer
stryfe but amonge those that do all
things w aduise mēt, ther is wīdō.

Hastely gotten goodes is soone
spente, but they that be gathered to-
gether wyth the hand shal encrease

Long

of Salomon

Long taryng for a thng that is
differed, greueth the harte but when
the delyre cometh, it is a tre of lyfe.

Who so despiseth any thng shal
be hurte for the same, but he that
feareth the comaundermentes shal
haue rewarde.

A deceptful sonne shal haue no
good, but a discrete seruant shal do
ful wel and hys weye shal prosper.

The lawe is a well of lyfe vnto
the wise, that it may kepe him from
the snars of death.

Good vnderstandyng giueth fa-
uour but hard is þe way of þe dispisers

A wyse man doth al thyngs wyth
dyscrecyon, but a foole wyll declate
hys folly.

An vngodlye messenger falleth in
to myschefe, but a faythful Amba-
satouce is wholsome.

He that thynketh scorne to be re-
fourished, cometh to pouerte a shame

D.ii, but

The pꝛouerbes

but who so regardeth the correccyon,
shal come to honoure.

D Whē a delyze is broughte to passe
it delyteth y^e soule, but fooles, count
it abhomyaciō to depart frō euyl.

He that goeth in the company of
wylse men, shalbe wylse, but who so
is a cōpayniō of fooles, shalbe hurt

Myschefe foloweth vpon sinners
but the righteous shal haue a good
reward.

Job. xxxiii c He that is vertuous, leaueth an
enherytaunce vnto hys chylders
chyl dren, and the riches of the syn-
ner is layd vp for the iuste.

Ecd. xxx. a There is plenteousnes of foode in
Heb. i. iii. b. the felde of the pooze, but some ga-
ther wyth out dyscrecion.

pl. xxxiii b He that spareth the rod, hateth
hys sonne, but who so loueth hym,
holdeth hym euer in nourture.

The ryghteous eateth, and is sa-
tisfyed, but the belly of the vngodli
hath

of Salomon

hath neuer ynought,

Capl

xiii

Wise women by holde theyr
house, but a foolish wyfe
plucketh it downe.

He that walkethe in the ryghte
path of the Lorde feareth hym but
he that turnethe hymselfe a waye
from hys wayes, despyseth hym.

In the mouth of the folysh is the
bostynge of pryde, but the lippes of
the wyse wyll be ware of such.

Where no oxen ar, there the cribe
is empty, but wher the oxen labour
ther is moch frute.

A faythful wptnes wyl not desse
ple but a false record wyl make a lye

A scornefull body seketh wysdom
and fyndeth it not, but knowledge
is easy to come by, vnto hym that
wyl vnderstand.

Se that thou medle not wyth a
foole, in whome thou perceauest to

D.iii.

be no

The Proverbs

be no knowledge.

The wysdom of him þ̄ hath vnder-
stādig, is to take hede vnto his way
but þ̄ folishnes of þ̄ vnwise discereth
fooles make but a spozte of synne
but ther is a fauourable loue amōg
the righteouse.

The harte of hym that hath vn-
derstandinge wyl nether dyspayze
for anye sorowe nor be to presump-
tuous for any sodayne ioye.

The house of the vngodly shalbe
ouer throwen but the Tabernacle
of the ryghteouse shal flourish.

Pro. xvi. c
Deut. xii. a
Eccl. i. p
v. b

Ther is a waye whych some men
thynke to be right, but the end ther-
of leadeth vnto death,

The hart is sorowful euē in laugh-
ter, and the end of mirth is heuines.

An vnfaithful persone shalbe fyl-
led with his own wayes, but a good
man shal lyue of hys frute.

An ygnorant body beleueth all
thynges

thynges, but who so hathe vnder-
standing, loketh wel to his gounes

(A dysceyptful sonne shal haue no
good, but a discret seruāt shal doful
well, and hys waye shal prospere.)

A wyse man feareth, & departeth
from euyl, but a foole goeth on pre-
sumtuously.

An vnpaciēt mā delecth folischli, but
he þ is wel aduised, doth oher waies

The ignoraunt haue folysynes in
possession, but the wyse ar crowned
wyth knowledge.

The euil shal bow them selues be-
fore þ good, & þ vngodly shal waite
at the doozes of the ryghteous.

The pooze is hated euen of hys
owne neyghbours, but the ryche
hath many frendes.

Whoso despyseth his neyghbour
dothe a mysse, but blessed is he that
hath pitie of the pooze.

He that putteth hys trust in the
Lorde

lorde loueth to be merciful.

They þ̄ imagen wyckednes shalbe disapoynted, but they that muse vp pon good thynges, vnto suche shall happen mercy and faythfulness.

Dyligent labour bryngeth ryches but where many bayne wordes are truly ther is scarcenesse.

Ryches ar as a crowne vnto the wyse, but the ignorance of fooles is very foolysheenes.

A faythful wytnes delyuereth the soules, but a lyer dyscepueth them.

The feare of þ̄ lorde is a strong hold & hys chyldre ar vnder asuer defece.

The feare of the lorde is a wel of lyfe to auoyde the snars of death.

D The increase an prosperyte of the comens is the kynges honoure, but the decaye of the people is the confusyon of the Prynce.

He that is paciente hath muche vnderstanding, but he that is soone displeasede

dyspleased prouoketh folyshnes.

A merry hart is þe lyfe of þe body, but
rancoure cōsumeth away þe bones.

He that doth a poore man wronge Pro. xviii
ma. xv. d.
blasphemeth hys maker but who
so hath pitye of the poore dothe ho-
noure vnto god.

The vngodly is a frayed of eueri
part but þe ryghteous hath a good
hope euen in death.

Wysdome resteth in the harte of
hym that hath vnderstandyng, and
he shalbe knowne amōge them that
are vnlearned.

Righteousnes setteth vp the peo- Pro. xi. b.
ple, but wyckednes byngeth folke
to destruccyon.

A discrete seruaunt is a pleasure
vnto the kynge, but one that is not
honest prouoketh hym to wrath.

Capi. xv.

A soft answer puteth downe Pro. xv. c.
dyspleasure, but froward woꝝ-

Des.

Des prouoke vnto anger.

The tonge of such as be wise, blaketh knowledge a right as for a folythe mouthe it bableth oute nothyng, but folythnes.

The eyes of the lord loke on euery place, both vpon the good and bad.

A wholsome tonge is a tree of lyf, but he that abuseth it, hath a broken mynde.

A foole despyseth hys fathers correcyon, but he that taketh hede when he is reproved, shall haue the more vnderstandynge.

Where ryghteousnesse is plentyful there is very greate power, but the imagynacyon of the vngodlye shal be rooted out.

The hous of the righteous is full of ryches, but the encrease of the vngodly is nye destruccion.

A wyse mouth poureth out knowledge

of Salomon

ledge but the harte of the fooly the
doth not so.

The lord abhorreth the sacryfyce
of þ vngodly, but the prayer of the
ryghteous is acceptable vnto hym

Pro. xxi. d
Ecd. xxx.
Eclap. lxxvi.

The waye of the vngodlye is an
abhomination vnto the Lorde, but
whoso foloweth righteousness, hym
he loueth.

He that forsakethe the ryght way;
shal besore punished, and who so ha
teth correccion shal dye.

Hel and perdyccion are known
vnto the Lorde, how moch moze the
the hartes of men.

A scozeful body loueth not one
that rebuketh hym, nether wyll he
com vnto the wyse.

Sap. i. d

A merue harte maketh a cherfull
countenaunce, but a vnquiet minde
maketh it heuy.

Pro. xii. d.
Ecd. xxx.

The harte of hym that hath vn-
derstanding, doth seke after knowleg
but

The prouerbes

but the mouth of fooles is fed with
foolysheenes.

All the dayes of the poore are mysere-
table, but a quiet harte is as a con-
tynual feast.

Ps. xvi. b Better is a lytel wyth feare of the
i. Tim vi b Lord, then greate treasure wyth so-
rowe.

Better is a melle pottage wth loue
then a fat oxe wyth euell wyl.

Pro. xv. a. An angrye mā steareth vp stryfe
but he þ^e is pacyēt, styllleth discorde;

The way of sloughful mē is as it
were hedged wyth thornes, but the
waye of þ^e ryghteous is wel clenfed.

Pro. x. a A wyse sone maketh a glad father
but an dyscryte bodeye shameth hys
mother.

A foole reioyssethe in foolyshe
thynges, but a wyse man looketh
wel to hys owne goyngs.

Unadupsed thoughtes shal come
to naughte, but where as men are
that

of Salomon

that can gyue counsell, that is sted,
fastnesse.

Moyfull thyng is it when a man
geueth a conuenient answer.

And verye plesaunte is a worde
spoken in due season.

The waye of lyfe leadeth vnto
heuen, that a man shoulde beware
of hel beneth.

The Lord wyl breake downe the
house of the proude, but he shall
make faste the borders of y^e wydow.

The lord abhorreth the imagyna-
cyons of the wicked, but pure wor-
des are plesaunt vnto hym.

The couetous man roteth by his
owne house, but who so hateth the re-
wardes shal lyue.

Thowwe mercy & fayth are syn-
nes poutged, and thowwe the feare
Lorde dothe euery one eschue euell.

A ryghteous man museth in hys
mynd how to do good, but y^e mouth
of

The Proverbes
of the vngodly byyngeth forth euell
thynges.

The Lorde is farre from the vngodlye, but he hereth the prayer of the ryghteous.

Lyke as the cleannes of the eyes reioyseth the harte, so dothe a good name fede the bones.

The eare that harkeneth of the reformation of life, shal dwel among the wyse.

He that refuseth to be reformed, despiseth hys own soule, but he that submitteth hym selfe to correccion is wyse.

The feare of the Lorde is the ryghte scence of wysedome, and lowlinesse goeth before honoure.

Capi. xvi.

A Man maye well purpose a thyng in hys harte, but the aunswer of the toonge commeth of the Lorde.

Amian

of Solomon

A man thynketh all hys wayes to
be cleane, but it is the Lorde that
iudgeth the myndes. pro. xii. a
psa. cxxxiii

Committ thy woorkes vnto the
Lorde and looke what thou deuiseest
it shal prosper. psal. xii. a

The lord doth al thinges for his
owne sake, yea and when he kepeth
the vngodly for the daye of wrath.

The Lorde abhorreth all suche as
be of a proude harte, there maye ne-
ther strength nor power escape.

The begynnyng of a good life is
to do ryghteousnes, for that is more
accepted vnto God, then to offer vp
sacrifices.

With louyng mercy and fayth =
fulnes synnes be forgene, and who
so feareth the Lorde eschueth euill.

When a mannes waies please the
Lorde he maketh hys very enemyes
to be hys frendes.

Better it is to haue a lytle thyng
with

The proverbes

wisly and amēdeth the doctryne to
hys lippes.

Fayre wordes are an hony combe,
a refreſhyng of the mynd, and helth
of the bones.

There is a way that men thinke
to be ryghte, but the ende thereof le-
adeth vnto death.

Pro. xliii. b
Deut. xxi. a
Eſay. lv. b

A troublous ſoule diſquieteth
her ſelfe for her owne mouth hath
brought her therto.

An vngodly perſon ſtereth vp euil
and in his lips he is as whote but-
ter on a ſpyre.

A frowarde body cauſeth ſtryfe,
and he that is a blab of his toonge,
maketh deuſion among prynces.
A wycked man begyleth his neygh-
bour and leadeth hym in the waye
that is not good.

He that winketh with his eyes, ima-
gyneth myſchefe, and he that byt-
teth his lippes, wyll do ſome harme.

Age.

of Salomon

Age is a crowne of worshyppe,
yf it be found in the way of ryghte-
ousnesse.

A patient man is better then one
stronge and he that can rule hym
selfe, is more worth then he that win-
neth a Cytie.

The lottes ar cast into the lappe
but the orderynge therof standethe
al in the Lorde.

Capt. xvii

Better is a drye morsel with qui-
etnes, then a full house and ma-
ny fat cattel wyth stryfe.

A dyscret seruaunt shal haue more
rule then the sonnes that haue no Eccle. x. b
wysdome, and shall haue lyke herp-
tage wyth the brethren.

Lyke as siluer is tried in the fyre 1. Pet. i. b
and gold in the fornace, euē so doth
the Lorde proue the hartes.

A wycked body holdeth muche of
false lyppes, & a fromarde personne

C. ii.

geueth

The prouerbes

geueth eare to a disceytfull tongue.

Pro. xlii. d
Job. xxxi. c

Who so laugheth the poore to
scorne, blasphemeth hys Maker, &
he that is glade of an other manes
hurte shal not be panyshed.

Chylders chyldren are a worship
vnto the elders, and the fathers are
the honoure of the chyldren.

An eloquent spech becometh not
a foole, a dissemblinge mouthe also
belemeth not a prynce.

Lyberallitie is a precious stone
vnto him þe hath it, for whersoener
he becommeth, he prospereth.

Whoso couereth an other mans
offence, seketh loue, but he that dys-
closeth the faute, settethe the prynce
agaynste hym selfe.

is One reprove onely doth moze good
to hym that hath vnderstandyng,
thē an hundreth strypps vnto a foole

ii. Re. xlii. c

A sedycyous parlone seketh mys-
chefe & therfore is a cruel messainger
agaynst

agaynst hym.

It wer better to come a gaynst a
the bere robbed of her whelpes, the
agaynst a foole (trustynge) in hys
foolysshnes.

Whoso rewardeth euil for good 13 cm. x (i. b)
the plage shal not departe from hys (i. cef. b. b.)
house.

He that soweth discorde and strefe
is lyke one þe digeth vp a water bro
ke but an open enemy is lyke þe wa-
ter þe breaketh out & rotteth abrode.

The lord hateth as wel him that
iustifieth the vngodly, as hyni that
condemneth the innocent.

What helpeth it to geue a foole
treasure in hys hande, where as he
hath no minde to by wysedome.

Who so buildeth hys house to hy,
seketh destruccio, and he that refu-
seth to learne, shall fal into mischefe

He is a frend that alwaye loueth,
& in aduersitie a ma shall know who

The prouerbes

is hys brother.

Pro. ix. a

Who so promyseth by the hand
and is suertye for hys neyghboure,
he is a foole.

He that delyteth in synne, louethe
stryfe and who so setteth hys doze
to hys, seeketh after a fal.

Who so hath a frowarde harte,
opteineth no good, and he that hath
an ouerwhart toonge, shall fall in
to myschefe.

All vnwyse bodye bryngeth hym
selfe into sorowe, and the father of a
foole can haue no ioye.

Pro. xii. d
and. x. b
Eccl. xxx
Eccl. ii. c
and. viii. a

A mery harte maketh a lusty age
but a sorowefull mynde dyeth by
the bones.

The vngodly taketh gyftes out of
the bosome, to wreste the wayes of
iudgement.

Wysdome shynethe in the face of
hym that hath vnderstandinge, but
the eyes of fooles wander thowowe
out

out all landes.

An vndiscret sonne is a grefe vnto
to hys father, and an heuines vnto
hys mother.

To punyſhe an innocente, and to
ſmyte the Prynces that geue true
iudgement, as both euil.

He is wyſe and diſcret, that tem-
pereth his wordes, and he is a mā of
vnderſtandyng, that maketh moche
of hys ſpitt.

1. John. i. 5
and. iii. 2

Yea, a verie foole (when he hol-
deth hys tounge) is counted wyſe,
and to haue vnderſtandyng, when
he ſhutteth hys lippes.

Job. xli. 2

Capi. xliii.

Who ſo hath pleaſure to ſowe diſ-
corde, pycketh a quarell in eue-
ry thyng.

A foole hath no deleyte in vnder-
ſtandyng, but onely in thoſe things
wherein his hart reioyceth.

When the vngodly cometh, then

E. liii. cometh

The prouerbes

commeth also disdayne and so: ther
foldweth shame and dishonour.

**The wordes of a mans mouth are
lyke depe waters, and þe wel of wis-
dome is lyke a ful streamie.**

**It is not good to regard the per-
son of the vngodly, or to put backe
the ryghtuous in iudgement.**

**A fooles lippes euer brawlinge, &
his mouth prouoketh vnto battail.**

**A fooles mouthe is his owne de-
struction, and his lippes ar a snare
for hys owne soule.**

**The wordes of a sclaúderer ar ve-
ry woundes, and go thorowe vnto
the inmost partes of the bodye.**

**Feare casteth downe hym that is
slouthful, and the soules of such as
liue in bioluptuousnes shal hunger.
Who so is sloughful and slake in
his laboure, is the brother, of hym
that is a waster.**

**The name of the lord is a strong
castel**

of Salomon.

castell, the ryghtuous flyeth vnto it
and shalbe saued.

But the ryche mannes goodes are
his strong holde, yea he taketh them
for an hye wal rounde about hym.

After pride commeth destruccyon,
and honour after lowlynnes.

He that geueth sentence in a mat- Eccl. xi b.
ter befoze he heare it, is a foole, and
worthy to be confunded.

A good stomake dyspucth away a
mans disease, but when the spyte is
bexed, who may byde it.

A wyse harte laboureth for know-
ledge, and a prudence care seketh
vnderstandynge.

Liberalite bryngeth a man to ho-
noure and worshyppe, and setteth
hym amonge great men.

The ryghteous accuseth hymselfe
fyrst of all, yf hys neyghbout come
he shal fynde hym.

The lot pacifyeth the baryaunce
Apar-

aparteth the myghtye a sunder.

A brother that is greued with sin,
is moze worth then a very stronge
castell, and they that holde together
are lyke the bar of a palace.

A mannes belly shalbe satysfied
wyth the frute of hys owne mouth,
and with the increase of hys lippes
shal he be fylled.

Death and life are in the instru-
mente of the toounge, and they that
loue it, shal enioye the frut therof.

pro. xxiii. c

Whoso findeth (a good) womā fin-
deth a good thyng, and receyueth
an wholsome benefyte of the Lord.

He that putteth away a good wo-
man putteth away a good thyng,
but he that kepeth an harlotte is a
foole and vnwyse.

The pooze makeh supplicacion,
and prayeth mekely, but the rich ge-
ueth a rough answer.

A frend that delyteth in loue, doth
a man

of Salomon.

a man more frendshyppe, and sticketh faster vnto hym, the a brother.

Capi.

xix.

Better is the poore that liueth a godly, the the blasphemier Pro. xxvii a.
is but a foole.

Where no discrecion is, there the soule is not wel, and whoso is swift on foote stumbleth hastely.

Folishnes maketh a mā to go out of hys waye, and then is hys harte vnpacient agaynst the Lorde.

Ryches make many frends, but a poore is forsake of hys neighbours.

A false wytnes shal not remayne vnpunished, and he that speaketh lyes, shal not escape. Deu. xix. b.

The multitude hangeth vpon gret me, and euery man fauoureth hym that geueth rewardes.

As for a poore, he is hated amonge al his brethren, yee his owne frendes forsake hym, & he geueth credence.

vnto

unto wordes, getteth nothing.

D He that is wyse, loueth hys owne soule and kepeth vnderstandynge, that he may prosper.

A false wytnes shal not remayne vnpunished, & he that speaketh lies shall peryshe.

Pleasure becommeth not a foole, much more vnseemly is it, a bonde man to haue the rule of prynces.

A wyse mā can put of displeasure & it is honour to let som fauts passe

Pro. xxviii
c.

Psal. c. xxx
iii. a.

Pro. xlii. d.

Pro. xxviii

A kings disfaueur is lyke the ro-
tynge of a Lion, but hys frendship
is lyke the dewe vpon the grasse.

An vndiscret sonne is the heu-
nesse of hys father, and a braulynge
wyfe is like the top of a house, wher
thorow it is euer droppynge.

Pro. xvi. b

House and riches may a man haue
by the herytage of hys elders, but
a dyscrete woman is the gyfte of
the Lorde.

Slothfulnes

of Salomon

Slouthfulnes bringeth in sleape,
and an idle soule shal suffer hunger
Who so kepeth the commaund-
ment, kepeth his owne soule but he that
regardeth not hys way, shal dye.

He that hath pety vpon the poore
lendeth vnto the Lorde, and looks
what he layeth out it shal be payed
hym agayne.

Chyستن thy sonne whyle ther is
hope but let not thy Soule be mo-
ued to flea hym.

For great wraath bringeth harme,
therfore let hym go, and so mayeste
thou teach hym more nouertute.

I geue eare vnto good counceyl,
I be contente to be reformed, that
thou mayest be wyse here after.

Ther ar many deuices in a mans
harte, neuerthelesse the counceyl of
the Lorde shal stand, (for euer).

It is a mans worshype to do good
and better it is to be a poore man.

then

The proverbes
then a dissembler.

The feare of the Lorde preserveth
the lyfe, & it geueth plenteousnes,
wythout the vilitacyō of any plage.
A slouthful body hydeth hys hand
Pro. xxv. b in hys bosom, & disdaineth to put
it to his mouth.

Pro. xi. b If thou smyttest a scornfull per
sonne þ ignoraunt shall take better
hede, & yf thou reproveſte one that
hath vnderſtāding he wilbe þ wiſer.
He that hurtith his father, or ſhut
teth oute his mother is a ſhamefull
and vn worthy ſonne.

My ſonne, heare no more the doc-
tryne that leade the to errours
from the wordes of vnderſtādyng.
A falſe wytnes laugheth iudgmet
to ſcorne, and the mouth of the vn-
godly eateth wickednes.

Puniſhmentes are ordeynted for
the ſcornful, & ſtryppes for fooles
backes.

Capp

Wne maketh a mā to bescor-
neful and dronkenness cau-
seth a man to be vnquiet.
Whoso delyteth therein, shall neuer
be wylse.

The kyng ought to be feared as a
corynge of a Lyon, who so prouo-
keth hym vnto anger, offendeth a
gaynst hys owne soule.

It is a mans honour to kepe hym
selte from stryfe, but they that haue
pleasure in brawlynge, are fooles
euery one.

A flouthful body wyll not go to
plowe for cold, therfore shall he go
a begging in somer, & haue nothing.
Wylse counceyl in the hearte of man
is like a water in the depe of the ear-
the, and a man that hath vnderstan-
dyng draweth it forth.

Many therbe that are called good
doers, but wher shal one find a true
faythful

The proverbes

sayful man.

Who so leadeth a godly and an
innocent lyfe, is righteous and hap-
pye shall hys chyldren be whom he
leueth behynd hym.

A kyng that sitteth in iudgement
and looketh wel about hym, driueth
a way al euell.

Who can saye, my harte is cleane,
I am innocent from synne?

To vse two maner weyghtes, or
two maner of measures, both these
are abhominable vnto the Lord.

A chylde is knowne by hys con-
uersacyon; whether hys woorkes be
pure and ryght.

As for the hearinge of the eare,
and the syght of the eye, the Lord
hath made them both.

Delyste not thou in sleape, leaste
thou come vnto pouertye, but open
thyne eyes, that thou mayest haue
bread moughe.

of Salomon

It is naughte, It is naughte sayth
he that byeth any thyng, but whē
it is gone they geue it a good worde

A mouth of vnderstāding is more
worth then any golde, many p̄c̄y-
ous stones, and costly iewels.

Take hys garmēt that is suerty ^{13. 10. fr. d}
for a straunger, and take a pledge ^{and. x. vii. s}
of him for the vnknowē mans sake

Euerie man l̄keth the breade
that is gotten wyth dysceyte, but at
the laste hys mouthē shalbe fylled
wyth grauill.

Thow we coucell f̄e things that
men deuisse, go forwarde, and wyth
dyscrecyon oughte warre to be ta-
ken in hand.

Mede not with him that bewra-
eth secrets, and is a sclaūdeter, and
disceyueth wyth hys lyp̄es.

Whoso curseth hys father and mo- ^{Exo. xx. 5}
ther, hys lyghte shal be put oute in ^{Leui. xx. 5}
the myddest of darknes. ^{Deut. xxxii. 5}

f. i.

The

The p[ro]verbs

The heritage that commeth in ha-
ste at the fyrste, shal not be praised
at the ende.

Do not thou, I wyll recōpence
euyl, but put thy trust in the Lorde,
and he shal defende the.

The Lorde abhorreth two manner
of weights, and a false balaunce is
an euyl thyng.

The Lorde ordereth euery mans
goynge howe may a man then vn-
derstande hys owne way.

It is a snare for a man to blas-
pheme that which is holy, and then
to go about wyth bowes.

A wyse kyng destroyeth the vngod-
ly and bryngeth the whele ouer the.

The lanterne of the Lorde ys the
breth of man, and goeth thorow al
the inward partes of the body:

Mercy and faythfulness preserue
the kyng, and wyth louyng kynd-
nesse hys seate is holden vp.

The

The strenght of yong men is the
worshippe, and a greye heade, is an
honour vnto the aged.

Woundes dyue away euil and so
do stripes the inward parte of the
bodye.

Capi.

xxi

The kynges hart is in the hand ^{iii. Re. 16}
de of the lord, like as are the
tiuers of water, he maye turre it
whither soeuer he wyll.

Euery man thynke: his owne
way to be ryght, but the lorde iudge
geth the hartes

To do ryghtuousnes and iudge-
ment is more acceptable to the lorde ^{Mich. vi}
then Sacrifice.

Presumtuous loke a proude sto-
make, and the latter end of the vngodly
is synne.

The deuices of one that is diligent
bring plentuousnes but he that is
vniadvised, commeth vnto pouerte

The proverbes

Who so hoordeth vp ryches with
the disceytfulnes of hys tongue he
is a foole, and lyke vnto them that
seke theyr owne death.

The robbers of the vngodly shall
be theyr owne destruccyon, for they
wyl not do the thyng that is right.

Titum. i. c The wayes of the frowarde are
Pro. xv. d. straunge, but the woorkes of hym
that is cleane, are ryght.

It is better to dwell in a corner
vnder the house toppe, then wyth a
braulyng woman in a wyde house.

The soule of þe vngodly wysheth e-
uel & hath no pity vpon his neybour

Pro. xix. d When the scorfull is punyshed,
the ignoraunt take the better hede,
& whē a wise mā is warned, he wyl
receaue the more vnderstandynge.

The righteous wyselye cōsidereth
the house of the vngodly, and he se-
eth that god ouerthrowethe the v-
godly for theyr owne wickednesse.

Who

Who so stoppeth his eare at the
crying of the poore, he shal crye him
selfe and not be harde. ma. xliii. a

A prynces rewarde pacifieth dys-
pleasure and a gyfte in the bosome,
stilleth furiousnesse.

The iuste deliteth in doyng the
thyng that is right, but the workes
of wickednes abhorre the same.

The man that wandereth oute of
the waye of wysdome, shal remaine
in the congregacion of the dead.

He that hath pleasure in ban- Pro. xliii. c
kettes, shalbe a poore man.

Who so delyteth in wine and deli-
cates, shal not be ryche.

The vngodly shalbe geue for the
righteous, & the wicked for the iust.

It is better to dwel in a wilder- Eccl. xlv. c
nesse then wyth an chidinge and an
angry woman.

In an wyse manes house ther is
great treasur and plentoulnes, but

The Proverbes

A folp the bodye spendeth vp all,

Who so foloweth righteousnesse
and mercy, fyndeth both lyfe, righ-
teousnes, and honour.

A wyle man wynueth the Cytye
of the myghtye and as for þe strenght
þe they trust in, he bringeth it downe

Pro. xii. b

Who so kepeth hys mouth & hys
tongue, the same kepeth hys owne
soule from troubles.

He that is proude and presump-
tuous, is called ascornful mā, which
in wrath dare worke maliciously.

The voluptuosnes of the sloth-
full is hys owne death, for hys han-
des wyl not labour.

He coueteth and desireth al þe day
long, but the righteous is alwaye
geuynge and kepeth nothing bake

The sacrifice of the vngodly is
abhomynacion, howe moche more
when they offer the thyng that is
gotten wyth wickednes.

A false

of Salomon

A false witnes shal perishe, but he
that wyl be content to heare, shall
alway haue power to speke himselfe

Pro. xix. a

An vngodly man goeth forth
rashely, but the iust refourmeth his
owne waye.

Ther is no wysdom, ther is no vn-
derstandynge, there is no counsell a-
gaynst the Lorde.

Eclap. i. v
and liii. vi.
b

The horse is prepared a gaynst
the day of battayl, but the lorde ge-
ueth the vyctory.

Pro. xxi. e
Ec. xlii. b.

Capi. xlii.

A Good name is more woorth
the great riches, and louyng
fauoure is better the syluer & gold.

The riche & poore mete together,
the Lorde is the maker of them all.

A wyse man seeth the plage, and
hydeth hym selfe, but the foolyshe
go on styl and are punished.

The ende of lowlines & the feare
of god is riches, honour, prosperite.

f. liii.

and

The Proverbes

and helthe.

Thornes and snares are in the waye of the frowarde, but he that doth kepe his soule, wil fle fro such.

Teache a chyld in his youth what waye he shoulde go, for he shal not leaue it, when he is olde.

The ryche ruleth the poore, and þe borowen ys seruaunt to the lender.

He that foloweth wyckednes, shal reape sorowe, and the rodde of hys crueltie shal peryshe.

He that hathe a loupnge eye shall
Eccl. xxx. d be blessed, for he geueth of his bread vnto the poore.

Whoso geueth rewardes, shall obtayne vyctory and honoure, But he taketh awaye the soule of suche as receyue them.

Cast out the scozeful man, and so that stryfe go out with him, yee barypunci and sclaunder shall cease.

Whoso delyteth to be of a cleane herte

hearte and of gracious lippes, the
king shalbe hys frende.

The eyes of the Lorde, preserue
knowledge, but as for the wordes
of the despytfull he byngeth them
to naught.

The flouthfull body saythe, there
is a Lyon wythoute, I myghte be
slayne in the streete.

The mouth of an harlot is an depe
pyt, wherein he falleth that the lorde
is angry wyth all. pro. xxiii c

Foolyshnes stycketh in the harte
of the lande, and the rode of correc-
tyon shall dryue it away from hym.

Whoso doth a pore mans wrong to
increase hys owne ryches, and ge-
ueth vnto the ryche, at the last com-
meth to pouerty hym selfe.

My son bowe downe thyn eare,
hearken vnto the wordes of wysdom
apply thy mynde vnto my doctryne
for þu shalt be excellent yf thou kepe
it

The prouerbes.

it in thyne harte, and practyse it in
thy mouth, that thou mayst put thy
trust in the Lorde.

I haue shewed the thys day the
thyng that thou knowest.

Haue not I warned the very oft
wyth counsell and learnynge, that
I myght shewe the truth, and that
thou wyth the verytie mightest an-
swere them that sende vnto thee.

D See that thou rob not the poore,
because he is weake, and oppresse
not the synple in Iudgemente, for
the Lord him selfe wyll defend their
cause, and doo violence vnto them
that haue vsed violence.

Make no friendship wth an angry
wilful mā, and kepe no company wth
the furious, leaste thou learne hys
waies & receaue hurte in thy soule.

Pro. vi. a
and. xi. b
and. xxvii.

Be not thou one of them that bind
theyr hande vpon promyse, and art
surety for det, for yf thou hast nothing
to paye

of Salomon

to paye they shall take a waye thy
bed from vnder the,

Thou shalt not remoue the land pro. xxi. b
marcke, whych thy fore elders haue Deut. xx. c

Seest thou not, that they whych
be diligent in theyr busynes, stande
before kynges and not amonge the
simple people.

Capit. xxiii.

When thou syttest at the table
to eate wyth a Lorde, order
thy selfe manerly wyth the thynges
that are set before the.

Measure thyn appeteye, and if thou
wylt rule thyn owne selfe, be not
ouer gredye of hys meate begylethe
and disceiueh.

Take not ouer greate trauaile
and laboure to be riche, beware of
such purpose. Ec. xxi. a
Ieri. xvi. b

Why wilt thou set thyn eye vpon
the thyng, whyche soddenlye
vanisheth a waye.

for

The prouerbes

i. i. vi. b

**Foz riches make the selues wings
and take they? flyte like an eagle in
to the ayre.**

**Eate not thou wpth the enuyous
& desyre not hys meate, foz he hathe
a marueylous hart.**

**He sayth vnto the, eate & drynke,
wher as hys harte is not wpth the.**

**Yea, the morsels that thou haste
eat: shalt thou parbreake, and lese
those swete wordes.**

**Tell nothyng into the eares of
a foole foz he wyl despyse the wylse-
dome of thy wordes.**

**Pro. xxi. d
Deut. xxv.
ii. e**

**Remoue not the olde lande make
and come not wpth in the felde of
the fatherles.**

**Foz he that deliuerethe them, is
myghtye, euen he shall defend they?
cause agaynst the.**

**Applye thyne hart vnto correcci-
on, and thyne eares to the woordes
of knowledge.**

Withhold

of Salomon

Withhold not correccion fro the ^{Pro. xiii. 24}
chylde, for if thou beatest hym with ^{Ecl. x. 3}
the rod, he shal not dye therof.

Yf thou smite hym wyth the rod, þu
shalt deliuer hys soule from hel.

My sonne, yf thy harte receaue
wysdome, my hart also shal reioyce,
yet my reynes shalbe very glad, yf
thy lippes speake the thyng that is
ryght.

Let not thyne harte be gelous to ^{Pro. xiii. 24}
folowe synners, but kepe the styl in ^{and. c}
the fear of the lord all the day long,
for the end is not yet come, and thy
patiēt abiding shal not be in bayne.

My sonne geue eare and be wyse. þu
so shal thyne harte prospere in the
waye.

Kepe no cōpany wth wyne bibbers ^{Pro. xiii. c.}
and riotous eaters of flesh, for suche
as be dronkerdes and riotous shal
come to pouertye, and he that is gi-
uen to mouche slepe, shal go wyth a
ragged

tagged cote.

Geue eare vnto thy father that begat, the and dyspise not thy mother whē she is olde.

i. Cl vi. b

About for to gette the truthe, set not a waye wyl dome, noutour, and vnderstandyng (for a righteous father is maruelous glad of a wyse sonne, and deliteth in hym) so shall thy father be glade, and thy mother that bare the, shal reioyse.

My sonne geue me thynne harte and let thine eyes haue pleasure in my wayes.

Pro. xii. b

For an whoze is a depe graue and an harlot a narowe pit.

She lurketh like a thefe, & brengeth vnto her such mē as be full of vyce

Who hath wo? who hath sorowe? who hath strife? who hath brauling and who hath woundes wythout cause? or who hath red eyes?

Even they that be euer at y wyne
and

of Salomon

and seke excesse.

Loke not thou vpon the wyne, how
red it is, and what a coloure it ge-
ueth in the glasse.

It goeth downe softelye, put at
the last it bytteth like a serpent, and
styngeth as an Adder.

So shall thyne eyes looke vnto Titum .i.e
straung wemē, and thyne hart shal
muse vpon froward thynges.

Ye thou shalt be as though thou
slepest in the myddest of the sea, or
vpon the top of the masse.

They wounded me, shalt y^e saye,
but it hath not hurte me, they smote
me, but I felt it not.

When I am wel wakened, I wyll
go to the drynke agayne.

Capit. xxiiii.

Be not thou gelous ouer wyc-
ked men, and desyre not to be
among them.

For their hart imagineth to do hurt
and

The Proverbes

and they? lyppes talke of myschefe.

Thorow wysdome is an house
buylded, and wyth vnderstandinge
is it set vp.

Thorow dyscrecion shall the cha-
bers be fylled wyth all costelye and
pleasaunt ryches.

A wise man is strong, ye a man
of vnderstandynge, is better the he
that is myghtye of strength.

For wyth dyscrecyon must wars
betaken in hand, and where as are
many that can geue counsell there
is the vyctory.

Wysdom is an hye thynge, ye euen
to the foole, for he dare not ope his
mouth in the gate.

He that imageneth myschefe, may
welbe called an vnglacypous person

The thought of the foolysch is sin
and the scorneful is an abhomy-
nyon vnto men.

If thou be ouersene & necligence
in

of Salomon

in tyme of nede, then is thy strength
but small.

Deliver them that go vnto death, &
and are led awaye to be slayne, and
be not neglygent therin.

Yf thou wylt say I know not of it.
Thynkest thou that he which made
the hertes, doth not consyder it and
that he which regardeth thy soule,
seeth it not?

Shall not he recompence euerye
man accordyng to his workes.

My son eatest thou honny and the
swete honny combe; because it is
good and swete in thy mouth.

Euen so shal the knowlege of wis-
dome be vnto thy soule, as soone as
thou hast gotten it.

And there is good hope, yf thy
hope shal not be in vayne.

Lay no preynt wayte wyckedly
vpon the house of the ryghteous, &
disquiet not hys resting place.

G. l.

For

The proverbes

psa. xxxvi
l. b.

For a iust mā falleth seuen tymes,
and ryseth vp agayne, but the vn-
godly fall into wyckednes.

psa. xlviii a

Reioyse not thou at the fall of thyn
enemye, and let not thynne harte be
glade when he stumblith.

¶

Lest the lorde (when he seeth) be
angre, and turne hys wrath from
hym vnto the.

psa. cxlii b
and. cxlii a

Let not thy wrath and gelouse
moue the to folow the wycked and
vngodly.

Job. xxi. a

And why? the wiked hath nothing
to hope for and the candel of the vn-
godly shal be put out.

psa. cxlii. e
psa. cx. a

My son, feare thou the lorde and
the king, and kepe no cōpany with
the sclaunderous, for their destru-
tion shal com sodēlye. and who kno
weth the aduersite of them both.

psa. cxlii b

The are also the saynges of the
wyle it is not god to haue respecte
of any personne in iudgement.

De

of Salomon

He that sayth to þe vngodly, thou
art ryghtuous, him shall the people
curse, ye þe comenti shal abhorre him &

But they that rebuke the vngodly
shall becomended, and a ryche ble-
ssyng shall come vpon them.

Euery man shal kysse hys lippes
that geueth a good aunswere.

Fyrst make vp thy worke that is
wyth oute, and loke well vnto that
whiche thou haste in the feld, & then
buyld thyne house.

Be not false wytnes agaynst thy
neighbour, and hurte hym not
wyth thy lippes.

Saye not, I wyl handle hym, euē
as he hath delte wyth me, and wyl
rewarde euerye man accordyng to
his dede.

I wente by the felde of the south
full and by the vyneyarde of the
folyshe man.

And lo, it was al couered wyth net

Eccl. ii.

tels

The prouerbes

teles and stode ful of thystels, and
the stone wall was broken downe,

Thys I sawe, and considered it
well, I looked vpon it, and tooke it
for a warnynge.

Pro. ix. b

Yea, slepe on styll: I saye) a lytle
slomber a lytle, folde thyne handes
together yet a lytle, so shal prouerty
come vnto the as one that trauay-
leth by the waye of the necessyte
lyke an armed man.

These also are the parables of Salomon
which the men of Ezechiah king of Iuda
copied out.

Capl

xxv

a **I**t is the honour of god to kep
a thyng secret, but the kynges
honoure is to se arch out a thyng.

The heauen is hye, & earth is depe
and & kings hart is vnsearchable.

Take the drosse fro the syluer, and
ther shalbe a cleane vessel therof.

Take awaye vngodlynes from
the

of Salomon

the kyngs syght, & hys seate shalbe
stablyshed in righteousnes.

But not forth thy selfe in the pre-
sence of the kyng, and pzeace not
in the place of great men.

For better is it that it be sayd vn- Luc. xliii. b
to the, come vp hyther, then thou
to be set downe in y^e presence of the
prince whō y^e seest wth thine eyes. Eccl. vii. a

Be not hasty to go to the lawe, Mat. v. c
least happlye thou order thy selfe so
at the last that thy neyghboure put
the to shame.

Handle thy matter wth thy neygh- 13
bour hymselfe, & discouer not an o-
ther mans secret, least whē niē heare
therof, it tourne to thy dyshonour, &
least thine euil name do not cease.

Grace and frendshyppe both de-
liuer whychē see that thou kepe for
thyselfe least thou be repproued.

A word spoken in due seasō is like
apples of golde in a siluer dyshe.

G.iii. The

The proverbes

The correccion of the wise is to an
bedyent eare, a golden cheyne and a
tewel of golde.

Lyke as the colde of snow in the
haruest soo is a faythfull messaun
ger to them that sende him for he re-
fresheth hys maysters mynde.

Who so maketh great hostes and
geueth nothyng, is lyke cloudes
and wynd wythout rayne.

With pacience is a prynce pacify
ed, and wyth a softe toong is righte
ousnes broken.

If thou findest hony, eate moch
as is sufficient for the, least thou be
ouerfull and parbrack it out again

Withdrowe thy fote from thi ney
ghbours house least he be werpe of
the, and so abhorre the.

Who so beareth false wytnes a
gaynst his neighbour, he is a very
speare, a swerd & a sharpe arowe.

The hope of the vngodly in tyme
of

of nede, is lyke a rotten tothe and
slipperry fote.

Who so taketh away a mans gar-
ment in the cold. wether, is lyke by-
niger vpon calke or lyke hym that
syngeth songes to an heuy hart.

Lyke as a mouth hutteth a gar-
ment, and a woyme the tree, so doth
the heuines of a man hurt the hart.

If thine enemy hunger, fede him Ro. xii. e
if he thirst, geue hym drynke for so
shalt þu hepe coles of fyre vpon hys
head, & the lord shal rewarde the.

The North wynd dypueth awaye D
the rayne, even so dothe an earnest
sober cositenace abackbityters toonge

It is better to lytte in a corner Pro. xxi. a.
vnder the rose, the with a brawlinge
woman in a wyde house.

A rightuous man falling downe
before the vngodly, is lyke a trub-
led wel & a spring that is destroyed.

Lyke as it is not good to cate to

G. iiii. moche

The proverbes

Eccle. xii. c much hony euen so he þ̄ wyl seatche
oute hys thynges, it shalbe to heuy
for hym.

He that can not rule hym selfe, is
lyke a Citie which is broken down,
and hath no walles.

Capi.

xxvi.

I lyke as snowe is not mete
in summer. nor raine in her-
uest, euen so is worshippe vnseemely
for a fole.

Lyke as the birde and the swa-
low take theyr flyght here and ther,
so the course that is gyuen in bayn,
shal not lyght vpon a man.

psa. xxxii. b Unto the horse belongeth a whyp,
to the Ass a brydle, and a rodde to
the fooles backe.

Geue not the fole an aunswere af-
ter his foolyshnes, lest thou become
like vnto him, but make the fole an
aunswere to hys foolyshnesse, lest he
be wyse in his own conceyte.

He is lame of his fete, yee Drunken

of Salomon.

is he in vanite, that commiteth any
thing to a foole.

Lyke as it is an vnscienly thyng
to haue legges and yet to halt, euen
so is a parable in a fooles mouth.

He that setteth a foole in hye dyg-
nytye, that is euen as if a man dyd
cast a precious stone vpoⁿ y^e galouse.

A parable in a fooles mouth is
lyke a thorne that pryketh a dron-
ken man in the hand.

A man of experience deserveth
all thynges well, but whoso hyzeth
a foole, hyzeth suche one as wyll
take no hede.

Lyke as the dog turneth againe, *il. Pet. ii. d*
to hys vomite, eue so a foole begin-
neth hys foolyshnes agayne afresh.
If thou seest a man that is wyse in
his own conceite, ther is more hope
in a foole then in hym.

The slouthful saith there is a Leoⁿ *Proverbi*
parde in the waye, and a Lyon in
the

the midst of the stretes.

Lyke as the Doze turneth aboute
vpon þe threschholde, even so doth the
slouthful welter him selfe in his bed

Pro. xvi. r. The slouthful body thrusteth his
hande into hys bosome and it gre-
ueth hym to put it agayne to hys
mouth.

The slouggard thinketh himselfe
wysser then seven men that sit and
teache.

Who so goeth by and medleth w
other mennes styfe, he is lyke one
that taketh a dog by the eares.

Lyke as one shotteth deadly ar-
rowes and dartes oute of a pryue
place, even so doth a dissembler with
hys neyghbour.

And then sayth he when thou arte
taken, I did it in spozte.

Where no woode is ther the fyre
goeth out.

Even so where the backebyter is
taken.

of Salomon.

taken away, ther the styfe ceaseth.

As coles kindell heate, and wood Eccle. xxv. 1.
the fyre, euen so doth a brauling fe- ii. b
lowe sterc by variaunce.

All slaunderers wordes are lyke
flattery but they pearse the inward
partes of the body.

Venimous lips and a wicked hart
are lyke a potsharde couered wyth
siluer drosse.

An enemy shal be knowen by hys
talkynge, and in meane season he
ymagenyth, mychefe, but when he
speaketh fayet, beleue hym not, for
there are seuen abhomyneacyones in
his harte.

Who so kepeth euil wyl, secretlye
to do hurt, his malice shalbe shewed
before the whole congregacion.

Who so diggeth vp a pyt shal fall Eccle. x. 1.
therin, and he that weltereth a stone Ecc. xxxv. 11.
shal stumble vpon it hym selfe.

A dyssembling toonge hateth one
that

The proverbes
that rebuketh hym, and a flattering
mouth worketh myschefe.

Capi. xxvii.

Make not thy boast of to mo-
rowe for thou knoweste not
what may happen to daye.

Luc. ii. c

Eze. xxviii

a.

Jam. iii. b

Let an other man prayse the, and
not thyn owne mouth, ye other folks
lyppes, and not thyne.

The stone is heuy and the sande
weightye, but a fooles wrath is he-
uier then they both.

Wrath is a cruel thying, and fu-
ryousenes is a very tempest, ye who
is able to abyde chur?

An open rebuke is better then a
secret loue.

Faithful at the wounds of a loue,
but the kysses of an enemy ar cruel

He that is full abhorreth an hony
combe but vnto hym that is hūgry
euery sower thying is swete.

He that ofte tymes flytteth is like
abyde

a bird that forsaketh her nest.

The harte is glad of swete oyn-
mente and sauoure, but a stomake
that can geue good counsell, reioy-
seth a mans neyghboure.

Thyne owne frende, and thy fa-
thers frend se thou forsake not, but
go not into thy brothers house in
tyne of thy trouble.

For better is a frend at hand then
a brother farre of.

My sonne, be wyse and thou shalt
make me a gladde harte, so that I
shal make answer vnto my rebukes

A wyse man seying the plage wyl
hyde him selfe, as for fooles they go
on styl, and suffer harme.

Take hys garment that is suettye
for a straunger, and take a pledge
of hym for þ vnknown mans sake

He þ is hasty to praple hys neygh-
bour aboue measure, shalbe taken
as one þ geueth him an euil reposte

A brawlyng

The proverbes

Pro. xix. a.

A brawling woman & the rofe of
the house dropping in a raynye daye
may wel be compared together.

He þ refrayneth her refrayneth the
winde, & holdeth oyle fast in his hād

Lyke as one yron whetteth an o-
ther, so doth one mā cōfort another.

Who so kepeth his fygttee, shall
enjoy the frutes therof, even so he
that waiteth vpon his master, shal
come to honoure.

Lyke as in one water there apere
dyuers faces, even so dyuers men
haue diuers hartes.

Eze. i. a.

Lyke as hell and destruccyon are
neuerfull, even so the eyes of men
can neuer be satisfied.

Eze. xliii. d.
and. xxbii

Siluer is tryed in the mould, and
golde in the fornace, & so is a man,
whē he is openly praysed to his face

The hart of a wicked man se-
keth after mischefe, but a true harte
seketh for knowledge.

Though

Though thou shouldest haue a
foole wpyth a pestel in a mortar lyke
otniel, yet wyl not hys foolishnesse
go from hym.

See that thou know the number
of thy cattel thy selfe, and looke wel
vnto thy flockes.

For riches abyde not allwape, and
the crowne endureth not for euer.

The hepe groweth, the grasse cō-
meth vp, and herbes are gathered
in the mountaynes.

The lambes shal cloth the, and
for the goates thou shalt haue mony
to thy husbandry.

Thou shalt haue goates mylke
inough to fede & to vphold thy hou-
sehold, & to festyne thy maydens.

Capt.

xxviii.

The vngodly flyeth when no
man chaseth hym, but the
righteous standeth stiffe as a Lion.
Because of sinne the lande doth
oft

The proverbes

Leui. xxv. 12

oft chaung her pryncce, but thozow
men of vnderstanding & wysdome
a Realme endureth longe.

One poore man oppressinge an o-
ther by violence, is lyke a cōtinuall
rayne that destroyeth the frute.

They that forsake the lawe, praise
the vngodlye, but suche as kepe the
lawe, abhorre them.

1 Cor. ii. 14.

Wicked men discern not the thing
that is right, but they that seke af-
ter the lord discusse al thynges.

Pro. xix. 8.

A poore man leadyng a godlye
lyfe is better then the riche that go-
eth in frowarde wayes.

Whoso kepeth the lawe, is a child
of vnderstandyng, but he that is a
companion of riotous men, shameth
hys father.

Whoso increaseth hys riches by
vauntage & wyppynge, let him ga-
ther them to the poore wythal.

He that turneth awaye hys eare
from

from hearing the lawe, hys prayer **pro. i. a**
shalbe abhominable.

Who so ledeth the rightuous into
an euell waye, shal fal into his own
pyt, but the iust shal haue the good
in possession.

The ryche man thynketh hym
selfe to be wise; but y^e poze that hath
vnderstandynge, can perceyue hym
wel ynough.

When rightuous men are in pro=
spertye, then doth honoure floure
but when the vngodly cometh vp, **Ecc. i. a**
the state of men chaungeth. **pro. xix. a.**

He that hydeth hys synnes, shal not **Zob. xlii. c**
prosper, but who so knowledgeth, **ps. cxxxii. b**
them and forsaketh them, shal haue **i. John. i. b**
mercy.

Wel is hym that standeth alwaye
in awe, as for hym that hardeneth
his hart he shal fal into myschefe.

Lyke as a roarynge Lion and an
hongry beare, even so is an vngod=
ps. i. i. ly prince

The proverbes

ly pynce ouer the people.

Wher the pynce is without bnder
standing, ther is grete oppzessio and
wrong, but if he be such one as has
Em. llii b teth couetousnes, he shal lōg reigne

He that by violence sheddeth any
mans blod, shalbe a rennegate vn-
to his graue, and no mā shalbe able
to succoure hym.

Pro. p. d

Whoso leadeth a godly and an
innocent lyfe, shalbesaued, but he
that goeth frowarde wayes, shal
once haue a fall.

He that tyketh his land, shal haue
plenteousnes of bread, but he that
foloweth ydelnes, shal haue pouer-
tye ynoughe.

**Eccl. vi. b.
Pro. xxlii a**

A man that dealeth faythfully
shalbe fylled wyth blessinges, and
he that maketh hast to be ryche shal
not be vngiltie.

To haue respecte of persons in
iudgement is not good, And why?
A man wil do wronge, ye euen for

of Salomon

a pece of bread.

He that wylbe ryche all to soone
hath an euell eye; and cōsidereth not
that pouerty shall come vpon hym.

He that rebuketh a man, shall
fynde more fauore at the leaste, then
he that flattereth hym.

Who so robbeth hys father and
mother, and sayeth it is no sennē the
same is lyke vnto a destroyet. Mat. x. b. a

He that is of a proude stomacke,
steareth vp stryde, but he ꝑ putteth
hys trust in the lord shall be well fed

He that trusteth in his owne harte
is a foolē, but he that walketh wyf-
ly, shall be safe. II. Cor. i. c. b

He that geueth vnto the poore
shall not lacke, but he that turneth
away hys eyes frō such as be in ne-
cessitie shall suffer great pouerty
hym selfe. Pro. xii. a.
Eccl. xx. d.
Is. xlviii. b
and. xxi. a

When the brigodly are come vp
men are fayne to hyde them selues
but

The p[ro]uerbes

but when they peryshe, the righte-
ous increase.

Capi. xxix

A that is styfnecked, and wyl
not be reformed, shal soden-
ly be destroyed wythout any helpe.

Pro. xxvii.

b.

Ecc. x. a.

When the righteouse haue the o-
uerhande, the people are in prospe-
rite, but when the vngodlye bereth
rule, ther the people mourne.

Who so loueth wysdomie, maketh
hys father a glade man, but he that
kepeth compayne wyth harlottes,
spendeth awaye that he hath.

Pro. v. a

Luc. xv. c

Wyth true iudgement the kyng
setteth vp the lande, but yf he be a
man that is couetous, he turneth it
vp syde downe.

Who so flattereth hys neighbour,
layet a net for his fete.

The synne of the wycked is hys
owne snare, but the righteous doth
syng and reioyce.

The

of Salomon

The ryghteous considereth the
cause of the poore, but the vngodly
regardeth no vnderstandynge.

Wicked people bringe a Citie in
decay, but wise men set it vp agayn

Yf a wyse man go to lawe wyth a
foole (whether he deale wyth hym
frendelye, or roughlye, he getteth
not rest.

The blood thyrstye hate y righte-
ous, but the iust seke hys soule.

A foole poureth out his spyrte al
together, but a wyse man kepeth it
in tyll afterwarde.

If a prince delyte in lyes, all hys
seruauntes are vngodly.

The poore and the lender mete
together and the Lorde lighteneth
both theyr eyes,

1310.27.2

The seate of the kynge that faith-
fully iudgeth the poore, shall con-
tinue sure for euer.

The rod and correccion minyster
wisdom

1311.11.11

The Proverbs

wysdome, but if a chylde be not looked vnto, he bryngeth hys mother to shame.

When the vngodly com vp wyckednes increaseth, but the righteous shal se theyr fal.

Nurtoure thy sonne wyth correction, and thou shalt be at rest, ye he shal do the good at thyne harte.

When the word of god is not preached, the people perishe, but well is hym that kepeth the lawe.

A seruaunte wyl not be the better for woordes, for thoughe he vnderstande, yet wyl he not regarde them.

If thou seest a man that is hasty to speake vnadvised, thou mayeste trust a foole more then hym.

He that delicatly bringeth vp his seruaunt from a chylde, shall make hym hys master at length.

An angrye man steareth vp strife
and

of Solomon

And he that beareth euyl wyl in his
mynde, doth much euyl.

Job. xlii. b

After pryde cometh a fall, but
a lowely spiryt bringeth great wo-
shyppe.

Who so kepeth company wyth
a thefe hateth his owne soule, he
heareth blasphemyes, and telleth
it not forth.

He that feareth the mentie, shall
haue a fall, but who so putteth his
truste in the Lorde is wythe oute
daunger.

Manye there be that seeke the
prynces fauoure, but euerye mans
Judgemente cometh frome the
Lorde.

The ryghtuous abhorreth the
vngodlye, but as for those that be
in the ryghte way, the wycked hate
them.

A chylde that kepeth the woorde
shalbe wyth out destruccyon.

Ps. lvi.

The

The Proverbes

The purpasse of the word of god, and what
we ought to requyre of God, with cer-
taine wonderfull thynges that are
as in this worlde,

Capit.

xxx.

The wordes of Agur s^{on}ne
of Jakez, and the prophesy
that the same man spake vnto Je-
hiel, euen vnto Jithiel, and Uchal.
I am more foolyshe then any man
and haue no mannes vnderstan-
dyng; I neuer learned wysedome
nor had knowledge of holy thyngs.
Who hath climmed vp into heaue?
Who hath come downe fro thence?
Who hath holden the wynde
fast in his hand?
Who hath comprehended s^{on} waters
in a garment?
Who hath set al the ends of the
world?
What is his name, or his sonns
name canst thou tell?

All

of Solomon

All the wordes of God are pure
and cleane, for he is a chyld vnto al
them that put theyr trust in hym.

But thou nothyng vnto his word
lest he reprove the, & thou be found
a lyer.

Deu. iiii. c
and. xii. d

Two thynges haue I required of
the, that thou wylt not denie me be-
fore I dye.

Remoue fro me vanitie and lyes,
geue me nether pouertie, nor riches,
only graunt me a necessare lyuynge

Lest if I be to ful, I deny the, and
saye who is the Lorde.

Ecc. v. c
Deu. viii. c
and. xiii. c
Job. xxi. b

And lest I beyng constreyned
thorow pouertie, fall vnto stealyng
and take the name of my god in vain

Accuse not a seruaunt vnto his
master lest he speake euill of the, &
thou be hurte.

There is a generacyon that cur-
seth theyr father, and doth not blesse
theyr mother.

There

The prouerbes.

Pr. vi. a. Ther is a generacyon that thinke
them selues cleane, and yet is not
cledsed from theyr fylthynges.

Ther is a generacion that hath a
proud looke, and doth cast vp theyr
eye lyddes.

Ther is a generacyon whose teth
are sweardes, and wyth theyr lawe-
bones they consume and deuoure
the Simple of the earth, & the poore
from among men.

The hoyle lech hath too daughters
crying, bryng hither bryng hyther.

Ther be thre thyngs þat neuer sa-
tisfied, & the fourth sayeth neuer ho.

The graue, a womans wombe, and
the earthe that hath neuer water en-
ough, as for fyre, it saith neuer ho.

Whoso laugheth his father to
scorne and setteth his mothers com-
maundement at naughte, þat rauens
pke out his eyes in þat valley, and de-
uoured eche of the pong Hegels.

There

Exo. xxi. b.
De. xviii. c.

¶ Ther be thre thynges to hye for
me, and as for the forth it passeth mi
knowledge.

The way of an Allege in þe ayre, the
way of a Serpent ouer a stone, the
way of a ship in the sea, and the way
of a man wth a yong woman.

Such is the waye also of a wyfe
that breaketh wedlocke, whych wy-
peth her mouth lyke as when she
hath eaten, and sayth, As for me, I
haue doone no harme,

¶ Thowse thre thynges þe earth is
disquieted, & þe forth may it not bear

¶ Thowse a seruaunt that bear-
eth rule, thowse a foole that hathe
to moch bread, thowse an idel hous-
wyfe, and thowse an handmayden
that is heyre to her masteresse.

¶ These be foure thynges in the earth &
the whiche ar very litle, but in wis-
dome they excede the wyse.

¶ The Ennettes are but weake
people

The p[ro]uerbes.

15:10. vi. a

people yet gather they theyr meate
together in haruest.

The conies ar but a feable folke
yet make they theyr couches amōge
the rockes.

The Grethoppers haue not a guid
yet go they forth to gether bi hi apes

The spyder labourereth wyth her
handes and is in kynges places.

Ther be thre thynges that go stif-
ly but the goyng of the forth is the
goodlyest of al.

A Lion, which is strongest among
beastes, & geueth place to no man.

A Grethount strong in the hinder
partes: a Rāme also, and a Ryngge,
against whom no man ariseth vp.

If thou hast done folischely whan
thou waste in hye estate, oz if thou
hast taken euell counsell, then laye
thyne hande vpon thy mouth.

Who so chyrmeth mylke, maketh
butter, & he that rubbeth hys nose,
maketh

of Salomon.

maketh it blede, euen so he that cau-
seth wyathe, bringeth forth stryfe.

The word of kyng Lamuel, and the lesson
that hys mother taught hym, kinges oughte
to iudge iustly. The propperte
of an honest married wyfe.

Capit.

xxxi.

My sonne, thou sone of my bo-
dy, O my deare sonne, gyue
not ouer thy strength & wayes
vnto womē whiche are the destruc-
cion euen of kyngs.

O Lamuel, geue kinges no wine
geue kings and prynces no stronge
drynke, leaste they beynge dronken
forget the lawe, and regarde not the
cause of the poore, and of all suche as
be in aduersyte.

Geue stronge drynke vnto suche
as be condemned to death, & wyne
vnto those that mourne that they
maye drynke it, and forgette theyr
mysery and aduersyte.

Be

The p[ro]uerbes

Be thou an aduocat, and stand in
iudgement thy selfe, to speake for al
such as be done and suckerles,

Open thy mouthe, defend þ[er] thing
that is lawfull and tyghte, and the
cause of the poore and helpelesse.

26 Who so fyndeth an honeste faith
full womā, she is much more worth
then perles.

The herte of her husband maye
safely trust in her, so þ[er] he shall haue
no nede of spoyles.

She wyl do hym good and not
euel al the dayes of her lyfe.

She occupyeth wholl and flar, &
lauboureth gladly with ber handes

She is lyke a marchauntes ship
that bringeth her vitayles fro a far

She is vp in the nyght season, to
prouide mete for her household, and
fode for her maydens.

She consydereth land, and byethe
it, and with the frut of her handes
she

of Salomon

She planteth a vineyarde.

She gyrdeth her lopynes wth the strength, and courageth her armies

And if she perceiue that her hous-
wyfrye doth good, her candle goeth
not out by nyght.

She laieth her fyngers to þe spyn-
del & her hād takith hold of þe distaf

She openeth her hand to the pore,
pee she stretcheth forth her handes
to suche as haue nede.

She feareth not that the colde of
winter shal hurt her hous for al her
household folkes ar double clothed.

She maketh her selfe fayre orna-
mentes her clothyng is whyte sylke
and purple.

Her husbände is much set by in
the gates, when he syteth amonge
the rulers of the lande.

She maketh clothe of sylke and
selleth it, and deliuereth a gyrdle
vnto the marchaunt.

Strengthe

The prouerbes

Strength & honour is her clodng,
& in the lattre day she shal reioyce.

She openeth her mouth wyth
wyledonie and her toonge is the
lawe of grace.

She loketh wel to the wayes of
her housholde, and eateth not her
bread wyth ydelnes.

Her chyldren shal aryse, and call
her blessed, and her husbände shall
make muche of her.

Many daughters, there be that
gather ryches together, but thou
goest about them all.

As for fauour, it is disceitful, and
beuty is a bayne thyng, but a wo-
man that feareth the lord, she is
worthy to be praysed.

Geeue her of þ frute of her handes
and let her owne workes prayse her
in the gates.

**The ende of the prouerbes
of Salomon.**

The

of Ecclesiastes.

The booke of the
preacher, otherwyle cal-
led Ecclesiastes,

All that is in this world is vanitie

Capit. primo.



These are the wordes of
þe preacher, þe son of Da-
uid King of Ierusalē.

All is but vanitie (sayth *Ecc. i. c.*)

þe preacher) All is but plain vanyte.

For what els hath a man, of all
the labour that he taketh vnder
the sonne? One generacion pas-
seth awaye, an other cometh, but
the earth abydeth still. The sonne
ariseth, the sonne goeth downe and
returneth to his place that he maye
ther ryse vp agayne. The wynde
goeth towarde the South, and fet-
cheth his compasse a bout vnto the
North, and so turneth into hym
selfe agayne. All floudes runne into
the sea, and yet the sea is not fylled.

Job. xlii. 6

¶

For

Job. xxi.
Eccl. i. b.
Eccl. iii. b.

For loke vnto what place the waters run, thence they come to flowe agayne. All thinges are so harde that no man can expresse the. The eye is not satisfied wyth syght, the eare is not filled wyth hearing. The thyng that hath be cometh to passe agayne and the thyng that hath be done, is done agayne there is no new thyng vnder the sunne. Is ther any thyng wherof it maye be sayde, lo this is new? For it was longe ago in the tymes that haue bene before vs. The thinge that is past, is out of remembrance. Euen so the thinges þat are for to com, shal nomore bethought vpon among them that com after. I my self þat Preacher, was king of Israel at Ierusalē, & dyd apply my mynde to seke out & search for the knowleg of al thinges þat are done vnder heaue. Suche trauayle and labour hath the god geuen vnto the chyl dren of me

of Ecclesiastes.

to exercyse them selues therein.

Thus I haue cōsidred al the thinges that com to passe vnder the sun and lo, they ar al but vanite & vera-
cion of mind. The croked cannot be made straight, & the faulkes cānot be nōbred. I cōmoned w myne owne hert saying, lo I am, com to a great estat, & haue gottē more wisdō then al thei þ haue bene befoze me in Ie-
rusalē. Ye my hart had greate expe-
riēce of wisdō & knowledge, for ther vnto I applied mi mind, & I might know what were wisdom & vnder-
standing, what were errour and fo-
lishenes. And I perceiued, that this also was but a veracion of minde, for wher much wisdom is, ther is al-
so great trauaile and dysquyetnes, and the more knowledge a mā hath the more is hys care.

Aboundance of ryches, of pleasure and of
buiidynge are vayne thynges.

I. ii.

Capt.

When said I thus in my hert.
Now go to, I wil take mine
ease and haue good dayes. But lo,
that is vanitie also, in so moch that
I said vnto laughter thou art mad
and to mirth, what doest thou?

So I thought in my hart, to
drawe my fleche from wyne, to ap-
ply my mynde vnto wysedome and
to comprehend folishnes vntyll the
tyme that (amonge all the thynges
which ar vnder the son I myght se
what wer best of men to do so long
as they lyue vnder heauen I made
gorgius faire works, I builded me
houses & plated vineyards, I made
me orchardes & gardes of plesure, &
planted trees in them of all manner
frutes, I made poules of watter,
to water the grene and frutful trees
wyth al, I bought seruauntes and
maydes & had a great household. As
for catell & shepe I had, more sub-

iii. Re. i. i. b

iii. re. i. i. b

of Ecclesiastes.

statice of them, al they þ̄ wer before
me in Ierusalē I gathered syluer
and gold together, euē a treasure of
kings & lands. I prouided me sing
gers & womē, whych could play of
instrumēts, to make mē myrth and
pastime. I gat me psalters & songs
of musike & I was greter & in more
worship, thē al my prodecessours in
Ierusalē. For wisdom remained w
me & loke whatsoeuer mine eies de
sired I let thē haue it, & wherin so e
uer my hart delited, or had any ple
sur I w held it not frō it. Thus mi
hert reioiced i al þ̄ I did & this was
my porciō of al my trauayle. But
whē I cōsidered al þ̄ works that mi
hands had wrought, & al þ̄ labor þ̄
I had taken therin, so, all was but
vaine & vexaciō of mind, & nothing
of any value vnder þ̄ son. Thē tur
ned I me to cōsider wisdō, errour, &
foolyshnes (for what is he amonge

I.iii.

men

me & might be compared to me the
 king in suche works and I sawe, &
 wyl dom excelleth folyshnes, as far
 as lyght doth darknes. For a wyse
 mā hath hys eyes in his head but &
 & sole goeth in & darknes. I perceued
 also, & thei both had one end. Then
 thought I in my mynde, yf it hap=
 pe vnto the sole as it doth vnto me
 what nedeth me then to labour any
 more for wisdom? So I cōfessed w
 in my hart, & this also was but va=
 nite. For & wise at euer as litle in re=
 membrance as & folysh, & al & daies
 for to comshalbe forgottē, ye & wise
 mā dieth as wel as & sole. Thus be=
 gā I to be wery of mi lif in so much
 & I could away w nothyng that is
 done vnder the sun, for all was but
 vanyte and vexacion of mynde. Ye
 I was wery of al my labour, which
 I had taken vnder the sunne, be=
 cause I shuld be fatne to leue them
 vnto

unto an other man that cometh after me. And who knoweth whether he shalbe a wyse mā or a foole: And yet shal he be lord of al my labours whych I wth such wisdom have taken vnder the sunne. This is also a vayne thyng. So I turned me to restryne my mynde from all suche trouaile, as I tooke vnder the sun, for so much as a mā shuld wett hym selfe wth wisdom, wyth vnderstandyng and oportunitie and yet be faine to leaue hys labours vnto a nother that neuer sweate for the. This is also a vayne thyng and great mysery. For what getteth a man of all the labour and trouple of hys minde, that he taketh vnder the sun but heauynes, sorowe, and dysquyetnes al the dayes of his life, In so much that hys harte cānot rest in y^e nyght this is a vaine thyng. Is it not beter the for a mā to eat & drinke, & his soule

Ecc. v. d

I.iii.

to be

to be mery in his labour: yē, I saw
 þ̄ this also was a gyfte of god. For
 who wil eat or go more lusteli to his
 worke thē I & why he geueth vnto
 man, what it pleaseth hym, whether
 it be wisdom, vnderstāding, or glad
 nes, but vnto the synner he geueth
 weyrynesse (and superfluous care) þ̄
 he may gather & heape to gether the
 thyng þ̄ afterward shalbe giuen vn
 to him, whō it pleaseth god. This is
 nowe a bayne thing, yea a very dis
 quietnes and veracyon of mynde.

All thynges come in theyr tyme, and passe a
 way in theyr tyme.

Eapl.

iii.

Ally thyng hath a tyme, yē
 all that is vnder the heauen,
 hath hys conueyent season.

There is a tyme to be borne, and
 a tyme to dye.

There is a tyme to plante, and a
 tyme to pluke vp the thyng, that
 is

is planted.

A tyme to slepe, and a tyme to make whole.

A tyme to breake doune, and a tyme to buylde vp.

A tyme to wepe & a tyme to laugh

A tyme to moorne, and a tyme to daunce.

A tyme to caste awaye stons, and a tyme to gather stons together.

A tyme to embrace, and a tyme to refrayne from embracynge.

A tyme to wyne & tyme to lese

A tyme to spare, and a tyme to spende.

A tyme to cut in peces, and a tyme to sowe together.

A tyme to kepe scylence, and a tyme to speake.

A tyme to loue, & a tyme to hate. Eccel. xx. a

A tyme of warre, & a time of pace. xxxi. d
xxxii. a

What hath a man els that dothe any thyng but weepnes and labour

for

For as thouchyng þe trauyle and care-
 fulnesse which god hath geue[n] vn-
 to men. I see that he hath geuen it
 them, to be exercysed in it. All thys
 hath he ordeyned maruelous god-
 ly, to euery thyng his due tyme. He
 hath planted ignorance also in the
 hertes of men, that they shulde not
 comprehend the ground of his wor-
 kes, which he doth fro þe begynninge
 & to the ende. So I perceiued, that in
 these thynges there is nothyng bet-
 ter for a man then to be merie and
 to do wel so longe as he lyueth. For
 al that a mā eateth and drynketh, &
 what soeuer a man enioyeth of all
 his laboure, þe same is a gyft of god
 I considered also that what so euer
 god doth it continueth for euer, & þe
 nothyng can be put vnto it, nor ta-
 ken from it, and that god doeth it, for
 intent, that men shulde feare hym.

The

of Ecclesiastes.

The thing þe hath ben, is now & the
thyng that is for to come hath ben,
afore tyme, for god restoreth agayn,
þe thyng that was past, mozeouer, I
saw vnder þe sun vngodlines in the
sted of iudgement, and iniquitie in
sted of righteousness, the thought I
in my mynde, god shal seperate the
righteous from the vngodli, & then D
shalbe the tyme and iudgment of al
councils and works I comened to
myne own hart also. concerning the
chylde of me, how god hath chosen
the and yet letteth them to apere as
though they were beasts, for it hap-
peneth vnto men as it dothe vnto
bestes & as þe one dyeth so dieth the
other, ye they haue both one maner
of byeth, so þe (in this) a man hath no
preminere aboue a beast but all are
subdued vnto vanitie. They goo
all vnto one places, for as they be
all of duste soo shall they all turne
vnto

The boke.

unto dust agayne.

Ecclesiastes. ii. a. Who knoweth the spirit of man þ
goeth vp warde, and the breath of
the beast that goeth downe into the
earth? Wherfore I perceayue, that
ther is nothyng better for a mā, thē
to be ioyful in hys labour, for that
is his porciō but who wil bryng hi
to se the thyng that shal come af-
ter hym.

The myseries of the innocent, The super-
fluous labours of men. The chyld
that is poore and wyse.

Ecclesiastes.

ii. ii.

Abec. i. b
Ecclesiastes. v. b

So I turned me & considered
al þ violent wronge that is
done vnder the sonne, and beholde
þ teares of suche as were oppressed
and ther was no mā to cōfort them
oz þ wold deliuer & defēd thē from þ
violence of theyz oppressors, wher-
for I iudged those that ar ded, to be
more happy then such as be a lyue,
yea

pea hym that is yet vnborne to be
better at ease then they both because
he seeth not the mysetable woꝝkes
that are done vnder the sonne.

Againe, I sawe that all trauayle
and dyligence of labour was hated
of euery man. This is also a vayne
thyng, and a veracyon of mynde.
The foole foldeth hys hands toge-
ther, and eateth vp his owne fleſhe.
One handeful is better wyth rest,
then both the handes ful wyth la-
bour and trauayle of mynd. More-
ouer, I turned me and beholde yet
another vanite vnder the son. Ther
is one man, no mo but hymselfe a-
lone, hauing nether childe nor bro-
ther: yet is there ende of his carefull
trauayle, his eyes ca not be satisfied
wth ryches, yet doth he not remembre
hymselfe, and save. For whom do I
take such trauayle? For whose plea-
sur do I thus consume away my life:
The

This is also a vayne and a mysera-
ble thyng. Therfore two are better
then one, for they maye well enioye
the profyt of theyr laboure. For yf
one of them fal, his companion hel-
peth him vp againe. But wo is him
that is alone, for yf he fall, he hath
not another to help hym vp agayn,
when two sleape together they are
warm, but how can a body be warm
alone? One maye be ouer come, but
two maye make resystaunce, a thre-
folde thred is not lightly broken, a
poore childe beyng wyse, is better
then an old kyng that doteth, and
can not beware in tyme to come.

Somone cometh out of prison and
is made a kyng, and an other
whyche is borne in the kyngedome,
cometh vnto pouertie, and I per-
ceiued þat al men lyuing vnder þe sun
go wyth the second child, that com-
meth vp in þe stead of the other as for
the

Ge. xiiii. a
1. Re. xiii. h
iii. Re. iii. b
ii. par. xv. a
iii. Re. xiii
b,

of Ecclesiastes.

the people þ haue bene before hym,
and þ come after hym they are innum-
erable, yet is not theyr ioye the
greater thowwe hym. This is also
a bayne thyng and a verayon of
mynde. When thou comreste into
the house of god kepe thy foote and
drawe nye, that thou mayest heare,
that is better then the offerynges of
fooles, for they knowe not what e-
uel they do.

i. Re. xv. e.

CAmontion to beware of raiſe communica-
tion.

we ought not to maruel at the oppreſſion
of the poore.

The covetous is not ſatisfied wth his riches

Capl. v

BE not haſtye with thy mouth &
let not thynne harte ſpeke anye
thyng raiſhly before god. For god
is in heauen, and thou vpon earthe
therfore let thy wordes be fewe. For
wher

De. xxi. d
Bar. vi. c

wher muche carefulnes is, there are
many dreames, & wher manye wor-
des are, there men may heare, fooles
yf thou make a vowe vnto God, be
not slacke to perfourme it. As for fo-
lyshe vowes, he hath no pleasure in
the. If thou promis any thyng. pay
it for better it is that thou make, no
vowe them that thou shouldeste pro-
myse, and not paye. Suffer not thy
mouthe to cause thy fleshe for too
synne, neyther say thou before the
angell, that is thy ignorance.

25

Eccl. iiii. a.
Abac. i. a.

For then god wyl be angrye at thy
voyce and destroye al þe workes of
thyne handes. And why? where as
are many dreames, & manye wordes
ther are all so dyuers vanitis: but
loke that thou feare God if thou se-
e the poore too be oppressed: and
wrongefullye dealte wyth all, so
that equyte, and the ryghte of the
law I wrested in the lande, manuell
not

not thou at suche a thynge, for one
great man kepeth touch w an other
and the myghtye helpe them selues
together. The whole lāde also with
the felde, and all that is therein, is
in subyecepon and bondage vnto
the kyng. He that loueth mony, wil
neuer be satysfied w the mony: and
who so delyteth in ryches, shal haue
no profit therof. This is also a vain
thige. Wher as much riches is, ther
are manye also that spende them a
way. And what pleasure moze hath
he that possesseth them, sauing that
he may looke vpon them wth hys
eyes? A labourynge man slepeth
swetely, whether it be lytle or muche
that he eateth but the aboundaunce
of the ryche, wyl not suffre hym to
sleape. Yet is there A sore plague,
whych I haue sene vnder the sunne
(namely) ryches kept to the hurte of
hym & hath them in possession for of
B. I. tyrics

Job. i. d
ii. vi. b

oft times they perissh with his great
miseri & trouble, & if he haue a child
it geueth nothing. Lyke as he came
naked out of hys mothers wombe,
so goeth he thither agayne, and car-
ryeth nothing awaye wth hym of
all hys laboure. This is a misera-
ble plague, that he shall goo a way
euen as he came: What helpeth it
him, then that he hath laboured in
the world? All the dayes of hys lyfe
also he dyd eate in the darcke wth
great carefulnesse, sycknesse and so-
row. Therefore my thinke it a better
and a fayrer thyng, a man to eate
and drinke, and so to be refreshed of
all hys laboure, that he taketh un-
der the sunne al the dayes of his ly-
fe which god geueth him, for this is
his porciō, for vnto whōsoeuer god
geueth riches, goodes, and power
he geueth it him to enioye it to take
it for his porciō & to be refreshed of
hys

Ecc. ii. d

hys labour: this is the gyft of God
for he thynketh not muche howe
longe he shall lyue, for so muche as
god fylleth his hart wyth gladnes.

The misery of the ryche and couetous. The
difference of a foole and a wyse man.

Capit. vi.

There is yet a plage which I
beheld vnder the sunne, and
it is a generall thinge amonge men
whē god geueth a man ryches, goo-
des, and honour, so that he wāte the
not yung of all that hys harte can
desyre: and yet god geueth hym not
leue to enioye the same, but another
man spendeth the. This is a vayne
thyng and a miserable plage. Yet
a man begette an hundred chyl-
dren, and loue manye wyues, so that
his dayes ar many in nomber, and
yet can not enioye his good, neither
be buryed, as for him I say, that an
vntymely by: the is better then he.

Ec. ii,

For

For he cometh to naught and goeth
 his way into darknes, and his
 name is forgottē. moreover he seeth
 not the sunne, and knoweth not of
 it yet hath he more rest then the o-
 ther. Ye though he liued two thou-
 sand yers yet hath he no good lyfe.
 Come not al to one place. All the la-
 bour that a man taketh is for hym-
 selfe, and yet his desyre is neuer ful-
 fylled after his mynde. For what
 hath the wyse more then the fooler
 What helpeth it the poore, that he
 knoweth to walke before the lyving
 The sight of the eyes is better, then
 that the soule shuld so depart away
 How be it, this is also a vaine thing
 and dysquyetenesse of mynde. The
 thyng that hath bene, is named al-
 redye, and knowen that it is euen
 man him selfe: nether maye he go to
 law wyth hym that is mightier the
 he. Many thinges ther be þat increase
 vayne

banite, and what hath a man els.
 For who knoweth what is good for
 man liuing, in the days of his vain
 lif which is but a shadow? Or who
 wyll tell a man, what shall happen
 after hym vnder the sunne.

That which passeth our strengthes and wites
 ought we not to like after.

Capl. vii.

A Good name is more worthe
 then precious oylment, and
 the daye of death is better then the
 day of birth. It is better to go into
 an house of mourning, then into a
 banquetting house. For there is the
 ende of all men, and he that is ly-
 yng, taketh it to hart. It is better
 to be sorpe, then to laugh, for when
 the countenaunce is heuy, the harte
 is reformed. The hart of the wyse
 is in the mourninge house, but the
 harte of the foolyshe is in the house
 of mirth. It is better to geue care

Pro. xii. 8
 Cant. i. 2.

Pro. xvi. 2

Eccl. iii. to

to the chastityng of a wylde man,
then to heare the songe of foles. For
the laughynge of foles is lyke the
crackynge of thornes under a pette.
And that is but a vaine thyng. Who
so doth wrong, maketh a wylde man
to go out of his wyt, and destroyeth
a gentile hart. The ende of a thyng
is better then the begynnyng. The
patient of spyte is better then the
hye mynded. Be not hastily angry in
thy mynde, for wrathe resteth in the
bosome of foles. Say not þ: What
is the cause that the dayes of þe olde
tyme were better, then they that be
nowe: for that were no wyse questi-
on. Wyldome is better then riches,
ye much more worthe then the eye
lyghte, for wysdome defendethe as
well as mo we, and the excellent
knowledge and wisdom geueth life
vnto hym that hath it in possessyon.
Consider the worke of god how that
no

no mā can make the thing straght
 whych he maketh croked. Use well
 the tyme of prosperytie, and remē-
 ber the tyme of myffortune, for god
 maketh the one by the other, so that
 a man can fynde nothynge els. All
 thyng haue I cōsidered in the tyme
 of my vanytie that the Iuste man
 perissheth for his righteousnes sake,
 and the vngodly lyueth in his wic-
 kednes. Therfore be thou nether to
 righteous nor ouer wyle, that thou
 peryshe not, be nether to vityghte-
 ous also nor to foolyshe leaste thou
 dye before thy tyme. It is good for
 the to take hold of thys, and not to
 let that go out of thy hande. For he
 that feareth god, shall escape them
 all. Wysdome geueth more corage
 vnto the wyle, then ten myghty mē
 of the cite: for ther is not one iuste
 vpon earth that doth good and sin-
 neth not. Take not hede vnto euery

Rom. xii. c

iii. re. viii c
 ii. pa. vi. c
 i. jo. x. c
 i. Job. L. c

h. iiii.

woꝛde

The boke,

word that is spokē, lest thou heare
thy seruant curse y, for thynne own
hert knoweth, that thou thy selfe al-
so haste of tymes spoken euen by o-
ther men. All these thynges haue I
Job. xxviii. proued in wysdome. I wyl I sayde
6. be wyle, but she went farther fro me
then she was befoze, yee and so depe
that I myght not reche vnto her I
applied my minde also vnto know-
ledge and to seke out scyence, wys-
dome, and vnderstanding: to know
the foolyshnes of the vngodly, and
the errout of dotyng foolcs, And I
Ecc. vii. d. founde, that a woman is bytterer
then death: for she is a verre angle,
her hart is a net. and her handes are
cheines. Who so pleaseth God, shal
escape from her, but the synner wyl
be taken wyth her. Beholde (saythe
the preacher) this haue I diligently
serched out & proued, that I myght
come be knowledge: whyche as
yet

of Ecclesiastes.

yet I seeke, and fynd it not, Among
a thousand men I haue found one
but not one woman among al. No,
this onely haue I found, that God
made man iust, and ryght but they
sought many inuencionys.

Gene. i. d

The kyngs commaundement ought to be obse-
ed Gladnes is one of these thynges
vnder the sunne.

Capt.

viii.

Who is wise: who hath know-
ledge to make aunswere: A
mans wysdome maketh hys face to
shyne, but malyce putteth it oute of
fauoure. I muste kepe the kynges
commaundemēt, and the othe that I
haue made vnto God. Be not hasty
to go out of his sight, & se thou cōti-
nue in no euell thyng, for what so
euer it pleaseth hym, that doth he.
Lyke as when a kyng geueth a
charge, his Commaundemente is
mighty. Euenso who may say vnto
hym

pro. xvi. d.
Job. vi. b

Job. ix. b.

D him what doest þu? Whoso kepeth
 the commaundemente, shall fele no
 harme, but a wyse mans harte, dys-
 cerneth the tyme & maner. For eue-
 ry thyng wyl haue oportunitie and
 iudgement, & this is the thyng that
 maketh men full of carefulnes and
 sorowe. And why? a man knoweth
 not what is for to co, for who wil tel
 hym? Neither is ther any man that
 hath power ouer the spyryte, to kepe
 stil the spirit, nor to haue any power
 in the tyme of deth: it is not he also
 that can make an ende of the bat-
 tayl neyther may vngodlynes deli-
 uer them that medle wyth all. All
 these thynges haue I cōsydered, and
 applied my minde vnto euery work
 that is done vnder the sunne: howe
 one mā hath lordshyp vpon an other
 to hys owne harme. For I haue oft
 seene the vngodly broughte to theyr
 graue, & fallen down from the hye
 holy

holy place: in so moche that they were
 forgottē in the city, wher they were
 had in so hye & greate reputacyon.
 This is also a vaine thig. Because
 now that euell workes are not hastily
 punished, the hart of mā geueth him
 selfe ouer vnto wyckednesse. But
 though an euell persone offende an
 hundred tymes, and haue a longe
 lyfe, yet am I sure, that it shall go
 well with thē that fear god, because
 they haue hym before theyr eyes.
 Agayne, as for the vngodly it shall
 not be wel wth hym, neyther shall he
 prolōg his dayes but even as a sha
 dow so shall he be & feareth not god
 Yet is ther a vaneti vpon erth. Ther
 be iust men, vnto whō it happenith
 as though they had the workes of
 the vngodly. Agayne, ther be vngod
 ly, wth whome it goeth as though
 they had the workes of the ryghte
 ous. This haue I called also a vaine
 thyng

Wthyng. Therefore I comied gladnes,
because a mā hath no better thyng
vnder the sunne, then to eate and
drinke and to be mery: for that shall
he haue of hys labour al the dayes
of his life, which god geueth him vn-
der the sunne. And so I applied my
mynde to learne wysdome, and to
knowe the trauayle that is in the
world: & that of such a passiō, that I
suffered not myne eyes to slepe ne-
ther day nor night. I vnderstode of
al þe works of god, but it is not possi-
ble for a mā to attaine vnto þe works
that ar done vnder þe sun: & though
he bestow his labour to seke the out-
yet can he not reache vnto the: yea
though a wyse mā wold vndertake
to know the, yet shal he not fynd the.

A man wotteth not by the rightuousnes of
hys owne works, wether he be worthy of loue
or hate. A man ought to lye wether
with hys wyfe. A prycke
of wysdome.

If al these thynges purposed a
I in my mynde to seke out.

The righteous and wyse, Job. 12. 2
& their seruantes also ar in the hāde
of god, and ther is no mā, that kno-
weth eyther loue, or hate, but all
thynges ar before them. It happen-
neth vnto one as vnto an other: It
goeth wyth the righteous as wyth
the vngodly: wyth the good & cleue
as wyth the vncleane: wyth hym
that offereth, as wyth hym that of-
fereth not, lyke as it goeth with the
vertuose, so goeth it also wyth the
synner. Als it happeneth vnto the
petiured, so happeneth it also vnto
hym that is a frayed to be forsworn
Among al things that com to passe
vnder the sunne, thys is a myserte
that it happeneth vnto al a lyke.

This is the cause also that the
hartes of men are full of wickednes
and

and mad folyshnes is in theyr hartes
as long as they lyue, butyl they
dye. And why? Als longe as a man
lyueth, he is carelesse, for a quicke
dog (saye they) is better then a dead
Lion: for they that be liuing, know
that they shall dye, but they that be
dead know nothyng, nether Deserue
they any more. For theyr memorzall
is forgotten, so that they be neyther
loued, hated, nor enuyed, neyther ha
ue they any more parte in the world
in al that is done vnder the sunne.
Go thou thi way then, eat thy bread
wyth ioye, and drinke thy wyne with
a glad harte, for thy workes please
god. Let thy garnementes be alwaye
whyt, and let thyne head lacke none
optymēt. Use thy selfe to liue ioyfully
wyth thy wyfe whome thou louest,
all the dayes of thy lyfe, whych is
but vayne, that god geueth the vnder
the sunne, all the dayes of thy
vanity

Mat. vi. b.
Prou. v. c.

vanite, for that is thy porciō in this
 lyfe, of al thy labour & trauaile that
 thou takest vnder the sunne what
 so euer þ takest in hande to do, that
 do w al thy power, for in the graue
 thou goest to, ther is neither worke
 councel, knowledge nor wisdō. So
 I turned me vnto other thynges
 vnder the sunne, and I saw in tun-
 ninge, it healpeth not to be swyft in
 batayl, it healpeth not to be strong:
 to fedinge it helpeth not to be wyse:
 to ryches, it healpeth not to be sut-
 tel: to be had in fauoure it healpeth
 not to be cunnyng: but that all ly-
 ueth in tyme & fortune. For a man
 knoweth not his time, but like as þ Luce. xxi.
 fishre are taken wth the angle, & as
 the byrdes are cathched wth the
 snare. Euen so are men taken in the
 parlous tyme, when it cōmeth soo-
 denly vpon them. Thys wysdonne
 haue I sene also vnder the sunne
 and me thought it a great thyng.

The booke.

There was a litle cytie, and a few
me wythin it: so ther came a greate
kyng and beleged it, and made grete
bulwarkes agaynste it. And in the
cytpe ther was found a pooze man
(but he was wyse) whiche wyth hys
wysdō delpyered the cytie: yet was
ther no body, that had any respecte
vnto such a simple man. Then sayd
A, wysdom is better then strengthe.
Neuerthelesse, a synple mans wys-
dom is despyled, and his wordes ar
not hearde. A wyse mans counsell
that is folowed in silence, is farre
aboue the cryinge of a captayne a-
mong fooles. For wysdom is better
than harnesse but one vnthyrste a-
lone destroyeth much good.

Saui. vi. a
iii. Re. xxi
a.

The dyfference betwixt a foole and a
wyse man. Fortunate and hap-
pye is that realme whiche
hath a wyse pynce.
Lapi. f.

A Dead flye doth corrupt sweet
oyntment & maketh it to stinke.

Even so oft tymes he that is made
of for wisdom and honoꝝ, is abhoꝝ-
red: because of a lytle foolyshnes.

A wyse mannes harte is vpon the
ryghthande, but a fooles harte is
vpon the left. A dotyng foole thynketh,

that euerie man doth as foo-
lyshely as hym selfe. Yf a principal

Rom. xlii. b.

spirite begeuen the to beare rule, be
not neglygent then in thyne offyce
for he that can take cure of hymself
auoydeth greate offences. Another

is

plage is there, whiche I haue sene
vnder the sunne, namelye the igno-
raunce that is comenly among pryn-
ces, in that a foole spyteth in greate
dignite, and the ryche are set downe
beneth. I haue sene seruantes ryde
vpon horses, and Princes goynge
vpo theyꝝ fete as it were a seruant.

Pro. xxi. a

But he that dyggeth vp a pyt, shal

Ec. xxvii. b

A. i.

fall

fal ther in him self, and whoso brea-
 keth downe the hedge a serpent shal
 bite hym. Whoso remoueth stones,
 shall haue trauple wyth all, and he
 that he weth wood, shalbe hurte ther
 wyth. Whe an yron is blont, and p
 & poynte not sharpened, it muste be
 whet agayne, and that wyth might.
 Euen so doth wysdō folow diligēce
 A babler of hys tounge is no better,
 then a serpēt that stingeth wythout
 hyssyng. The wordes out of a wyle
 mans mouth are gractous, but the
 lypes of a foole wll destroye hym
 selfe The beginning of his talking
 is folishnes, & the laste word of his
 mouth is starke madness. A foole is
 full of wordes, and a man can not
 tell what shall come to passe: who
 wll then warne hym of it that
 shal folow after hym: The laboure
 of the folysh is greuouse vnto them
 whyle they know not howe to go in
 to

to the citie. Woo be vnto the o thou
lāde whose kyng is but a child, and
whose princes at early at theyr bā-
kettes. Wie wel is the, (o thou lāde)
whose kyng is come to nobles, and
whose princes eat in due seasō, for
necessyte, and not for lust. Thowow
flouthfulnesse the balks fall downe
and thowow ydele handes it rayneth
in at the house. Meate maketh men
to laughe, and wyne maketh them
mery, but vnto mony are all thyn-
ges obedyent. Wyshe the kyng no
euell in thy thought, and speake no
hurte of the ryche in thy preuy chā-
ber: for a byrde of the ayre shal be-
tray thy voyce and wyth her fethers
shal she bewray thy words.

pl. c. lll. a

Richesse ought to be distribute
vnto the nedye.

Capi.

lr.

S Ende thy vytayles ouer the
watter & so shalt thou fynd the
A. ii. after

after manye dayes, Geue it alwaye
amonge seuen or eyght, for thou kno
west not what misery shal come vp
on earthe. When the cloudes are
full, they poure out rayne vpon the
earth,

And when the tree falleth, whe-
ther it be towarde the Southe, or
North, in what place so euer it fall
ther it lyeth. He that regardeth the
wynde, shall not sowe: and he that
hath respecte vnto the cloudes, shall
not reape. Nowe lyke as thou kno-
west not þe way of the wind nor how
the bones are fylled in a mothers
wombe. Euen so thou knowest not
the works of god, which is þe worke
maister of all. Cease not thou ther-
fore wth thy handes to sowe thy seed,
whether it be in the mornynge or in
the euenyng, for thou knoweste not
whether thys or that shall prospere,
and if they bothe take it is better.

The

The lyght is swete, and a pleasaunte
thyng it is for the eyes to loke vpon
the sunne, If a mā lyue many yeres
and be glade in them all. let hym re-
membere þe dayes of darknes, whych
shalbe many: and that foloweth, all
thyngs shalbe but in vayne.

Be glad then (O thou yonge mā)
in thy yowth, and let thyne harte be
mery in thy yonge dayes, folow the
wayes of thyne own harte, and the
lust of thyne eyes: but be thou sure,
that God shall bryng the in to iudg-
ment for al these thynges.

From yowth, ought we to consyder and re-
gard the goodnes of God.

Ecclesi. xii.

Awaye dyspleasure out of
thyne harte and remoue euell
from thy body: for chyldehode
and yowthe is but vanitie, remeber
thy maker in thy yowth, or euer the
dayes of aduersite come, and or the
A. iiii. yeres

yeates draw nye, whē thou shal say
 I haue not pleasur in them, befoze
 the sunne the light, the moone, and
 starres be darkened, & oz the clou-
 des turne agayne after the rayne
 whē the kepers of the house shal tre-
 ble & whē the strong mē shal bowe
 thē selues: when the millers stande
 stil, because they be so few, and whē
 the syg'hte of the wyndowes shal
 waxe dymme, when the doers in the
 stretes shalbe shut, & when the voy-
 ce of the myller shalbe layde downe:
 when men shal ryse vp at the voyce
 of the byrd, & whē al the doughters
 of musike shalbe brought low, whē
 men shal feare in hye places, & be
 afraid in þe stretes: whē the Almond
 & tree shal flourish and be ladē with the
 greshoper & whē al lust shal passe
 (because when man goeth to hys
 long home, and the mourners goo
 about the stretes,) oz euer the silver
 lace be taken away, & oz the golden

band be broke, or the pot be broken
at the wel, & the whele vpon the ce-
sterne. The shal the duste be turned
again vnto earth fro whence it came
and þ spirit shal retourne vnto god
which gaue it Al is but vanite (saith
the preacher) al is but playne vanite **Ecc. i. 2**

The preacher was yet more wyse
and taught the people knowledge:
he gaue good hede, and sought oute
the ground, and set forth many para-
bles, his dyligence was to fynd out
acceptable wordes, righte scripture,
and the wordes of truthe. For the **he. iii. 1.**
wordes of the wise ar like prickers &
nayles that go thoro we, wherwith
men are kepte together for they are
geue of one shepherd onli. Therefore
beware (my sonne) that aboue these
thou make the not many & innume-
rable bokes, nor take diuers doctry-
nes in hand, to wery thy body wall
Let vs heare þ cōclusiō of al things

A. iiii. Feare

The booke.

Feare god and kepe hys commaūde
mētes: for that toucheth all mē: For
god shal iudge al works & secret thi
ges. whether they be good or euil.

The end of the booke of the
Preacher, otherwyse cal
led Ecclesiastes.

The Ballet of ballettes
of Salomon, called in
Latyn Canticum Cā
ticozum,

A mysticall song of the spirituall &
godly loue betwene christe & spouse
and & church or congregacion hys
spouse. Salomon made his wife
& daughter of Pharaos, vnder & sha
dowe of hym selfe figuring Christ
and vnder the personne of
hys wy the Church.

Capi.

of Salomon
Capit. primo.
The voyce of the Churche.



That he would kysse me
wyth the kysles of hys
mouth, for thy loue is mo
re pleasaunt then wyne,
& that because of the good and ple-
sau nte sauoure . Thy names is a
swet smellyng oyntmēt, therfore do
the maidens loue the draw thou me
vnto the we wyll runne after the.

Ecd. vii. a

The spoueselle to her companions

The kyng hath brought my into
his preuy chābers. We wil be glad
and rioyce in the, we thynke more
of thy loue then of wine. They that
be ryghtuous and loue the.

The voyce of the church in
persecution.

I am blacke o ye daughters of
Ierusalem lyke as the tētes of the
Cedarnes, and as the hangynges
of Salomō but yet am I faier and
well

Gen. xlv. b
ii. par. iii. e.

The ballettes

well favoured wyth al. **M**aruel not
at me that I am so blacke for why?
the sunne hath shyned vpon me.

The voyce of the Sinegoge

My mothers chyldren had euell
wyll at me they made me a keper of
the vyneyardes but mine own vine
yard haue I not kept.

The voyce of the church to Chyft.

Tell me of hym whom my soule
loueth where thou fedeste, where
thou makeste them to reaste at the
noone daye, for why shall I be lyke
hym, that goeth wronge a bout the
flockes of thy companions?

Chyft to the Church.

Exo. xliii. **I**f thou knowe not thy selfe (**O**
thou fayrest amonge women) then
go thy way forth after the fote steps
of the shepe and fede thy goates be-
syde the shepherdes tentes. Vnto
the hoste of Pharaos charrits haue
I compared the, **O** my loue. Thy
cheekes

of Salomon

cheekes & thy necke is bewtyfull as
the turtles, & hanged wth spāges and
godly ieweles: a necke bāde of gold
wil we make the wth silver buttēs

The voyce of the church

When the kyng sytteth at the ta-
ble he shal smel my Nardus: a bon-
del of Myrrē is my loue vnto me:
he wyl lye betw^{xt}te my brestes. A
cluster of grapes in the vineyardes
of Engaddi is my loue vnto me. O
how fayre art thou (my loue) howe
fayre art thou: þ^e hast Doves eyes.

Christ to the church

O how fayre art thou (my belo-
ued) how wel fauoured art thou?

The church to chryst

Our bed is deckt wth floures the
selynges of our houses ar of Cedre
tree, and our balikes of Cypresse.

Capi .ii. The voyce of Chryste

I Am the lillie of the feld & rose
of the valleies: as þ^e rose amōg
the

The ballettes
the thornes: so is my loue amonge
the daughters.

The voyce of the Church.

Lent. viii. a Lyke as the apple tree among the
trees of the wood, so is my beloued
among the sonnes. My delyts is to
syt vnder hys shadow, for hys frute
is swete vnto my throte he bryngeth
me into hys wyne seller, and loueth
me specially well. Refreshe me wyth
grapes, and comforte me wyth
apples for I am sicke of loue, hys
lefte hande lyeth vnder my heade, &
his right hand shall embrace me.

The voyce of Christ.

Lent. iiii. b I charge you, o ye daughters of
Ierusalem by the Roes and byn-
des of the sylde, that ye walke not
by my loue, nor touche her, tyll she
be content her selfe.

The voyce of the Church.

My thinke I heare the voyce of mi
beloued: lo, ther cometh he hopping
ouer

of Salomon

ouer the litle hils. My beloued is li-
ke aa Roa, or a pong hart. Beholde,
he standeth behynde oure wal, he lo-
keth in at the wyndow, and pepeth
thorowe the gate. My beloued an-
swereed and sayd vnto me.

The voyce of Chyr.

I stand vp my loue, my beutiful
and come: for lo, the winter is now
passe, the rayne is awaye and gone,
The floures ar come vp in the field
the tyme of the byrdes syngynge is
come, & the voyce of the turtle doue
is heard in our lande. The fyg tree
byrgeth forth her fygges and the
vines beare blossoms, & haue a good
smel. **I** stand vp my loue my beuti-
full and come (o my doue) oute of
the canes of the rockes, out of the
holes of the wall: to let me se thi cou-
tenaunce and heare thy voyce, for
swet is thy voyce, & feyer is thy face

The voyce agaynst the heretikes

Oct

The ballettes

Get vs the Foxes, ye the litle foxes,
that hurt the vynes, for our vynes
beare blossoms.

The voyce of the Church.

Cant. vii a

My loue is myne and I am his
whych fedeth among p roses, vntyl
the day bryke, & til p shadows begō
Come agayne O my beloued and
be lyke as a Roe, or a young harte
vpon the wyde mountaynes.

Capt.

iii.

The voyce of the church whych is chosen
out of the Heathen.

a **B**y nyghte in my bed I soughte
hym whome my soule loueth:
ye dyligently soughte I hym, but
I founde hym not I wyll gette by
thought I, and go about the ctyte
vpon the market and in al the strets
wyl I seke hym whom my soule lo-
ueth: but when I sought hym, I
foud hym not. The watchmen also
that go about the ctyte, found me.
The

of Salomon

The church speaking of Christ,

Saw ye not hym whō my soule lo-
ueth? so whē I was a litle paste thē,
I found hym whō my soule loueth.
I haue gotten hold vpon hym, and
wyl not let hym go, vntyl I brynge
hym into my mothers house, and
into her chamber that bare me.

The voyce of Christ.

I charge you, O ye Daughters of Cant. ii. b
Ierusalem, by the Roes and hindes
of the felde, that ye wake not bp my
loue nor touche her, tyll she be con-
tent her selfe.

The voyce of Synagoge, marnelyng in it
selfe at the church of Christ

Who is thys, that commeth bp
out of the wyldernes like vapours
of smoke, as it wer a smel of Myrr
frankeusence, and all maner spyes
of the Poticary?

The voyce of the church

Behold, about Salomōs bedsted
there

The ballettes

ther stande fortye valeaunt men of
the moste myghtye in Israel. They
hold swerdes euery one, and are ex-
pert in war. Euery man also hath
hys sword vpon hys thygh, because
of feare in the night. Kyng Salo-
mon had made hym selte a palace
of the wood of Libanus, the pylers
of siluer, the coueryng of golde, the
seate of purple, the ground is plea-
sauntlye paved wyth loue for the
doughters of Jerusalem.

The churche speakyng of Christ,

Go forth O ye doughters of Sy-
on and be hold kyng Salomon in
the crowne, wherwyth hys mother
crowned hym in the day of hys ma-
ryage and in the daye of the glad-
nesse of hys harte.

Lapi.

lii.

The voyce of Christ.

Can. i. d

Cant. vi. a

3

O How fayet art thou my loue
how faier art thou: thou hast
doves

of Salomon

Doues eyes, besyde that whych lieth
hyd within. Thy hearty locks ar like
the wol of a flocke of shepe that be
shorne vpon mount Gilead Thi teth
are lyke shepe of the same bygnesse
whych went vp from the washyng
place: wher euerye one beareth the two
twynnes and not one vnfrutful a-
mong them. Thy lippes are lyke a
rose coloured rybond, thy words ar
louely: thy cheks ar lyke a pice of a
pomegranate, bysydes, that whiche
lieth hid within. Thy necke is lyke
the tower of Dauid, buylded wyth
bulworkes wher vpon ther hange a
thousand sheldes, y^e all wth weapons
of the Gyauntes. Thy two brestes
ar lyke two twyns of yonge Koes,
which fede amonge roses.

Can. viii. a

The spouse speaketh to hymselfe.

O that I myght go to the mou-
taine of Myrr^e and to the hyll of
frankensence til the day breake and

M. i.

tyl

The Balletes.

haue drōke my wine with my milke

Christ speaketh to the Apostles.

Eate, o ye frendes, drynke and be
mery, O ye beloued.

The voyce of the church

I sleape, and my harte waketh, I
heare the voyce of my beloued,
when he knocketh.

Christe to the church.

Open to me, o my syster, my loue,
my doue, my deelyng: for my heade
is full of dew, and the lockes of my
heate are full of the nyght droppes.

The voyce of the spouse.

I haue put of my cote, how can I
do it on again? I haue washed my
feete how shal I fyle them agayne.

The voyce of the church.

speakyng of Christ.

My loue put in hys hande at the
holp, & my hart was moued wythin
me. I stode vp to open vnto my belo
ued, & my handes dropped w myre,
and

of Salomon.

And the myrrer ran down my fingers
vpon the lock, I opened vnto my be-
loued, but he was departed & gone
hys waye. Now when he spake, my
harte was gone: I sought hym, but
I colde not find hi: I cried vpon him
neverthelesse he gaue me no answer

The church complayneth of
her persecutours.

So the watchmen that wente
about the citty, founde me, smote
me, and wounded me. Yea they that
kepte the walles, toke awaye my
garment fro me.

The Spouselle speaketh to her
companions.

I charge you therfore, o ye dought-
ers of Ierusalem, if ye fynde my
beloued, that ye tell hym howe that
I am sycke for loue.

The voyce of the
Synagoge.

Who is thy loue aboue other lo-

u.iii.

uers

The ballattes

ucts, o thou fayrest amōg wemē: o
what cā thy loue do, moze then other
louers, that þ̄ chargest vs so straitly

The church answeyng of Chyſt.

As for my loue, he is whyte & red
coloured, a synguler person amōge
many thousandes. hys heade is as
the moost fyne golde, the lockes of
hys heare ar bushed and blacke as
a crowe, hys eyes as the eyes of do-
ues by the water broks washe with
milke, and remaynyng in a plentu-
ouse place. Hys chekes are lyke a
gardeyne bed, wherein the Apotteca-
ries plante al maner of swete thyn-
ges: hys lyppes are lyke Roses that
drop Myrre, hys handes are full of
golde rynges and precyous stones,
hys bodi is as the precyous stones
hys bodie is the pure vuerpe, decte
ouer with Saphyres. his legges ar
as the pylers of marbell set vpon
sokettes of golde, hys face is a Ly-
banus

of Salomon.

banus, and as the bewtpe of the
Cedretrees, hys throte is swete, yē
he is altogether louely Much one is
my loue. O ye Doughters of Je-
rusalem, suche one is my loue.

Capt.

vi.

The voyce of the Synagoge.
speaking to the Church.

Whyther is thy loue gone the
(o thou fairest among we-
men) whyther is thy loue departed?
we wyll seke hym wyth the?

The voyce of the
churche.

My loue is gone downe into his
gardeyne, vnto the swete smellynge
beddes that he maye refreshe hym
selfe in the gardeyne, and gather
Roses. My loue is myne and I am
his, which fedeth among the roses.

Christ to the church.

Thou art pleasaunt (o my loue)
euē as louelynesse it selfe, & art faire
as Jerusalem, fearful as an armpe

M.iii. of

The ballattes

Can. ii. c.

B

of men, with theyr banners. Turne
away thyne eyes fro me, for they
haue set me on fyre. Thy heart loks
at lyke a flocke of goates vpon the
mount of Silcad. Thy teth at lyke
a flocke of thorne shepe, whyche go
out of the washyng place wher eue-
ry one beareth two twyns, and not
one vnfrutfull amonge them. Thy
chekes at like a pece of pomgranat.
besydes that whyche lyeth wythin,

iii. Re. xi. a

Ther as. xi. Quenes. lxxx. wyues
and Damesels wythoute nomber.

One is my doue, one is my derlyng
She is the only beloued of her mo-
ther, and deare vnto her that bare
her, When the Doughters sawe her,
they sayed she was blessed. Yee the
Quenes and wyues praysed her.

The voyce of the Synagoge.

What is she this, that pepeth out
as the morning: fayer as the mone
cleare as the sunne, and fearfull as
an

of Salomon

an armie of men with theyr banners

Christ to the Synagoge.

I wente downe into the nut gar-
dene, to se what grewe by þe brokes
& to loke if þe vineyard florished, or
if the pomigarnats were shot forth

The voyce of the Synagoge.

I knewe not þe my soule had made
me the people that be vnder tribut.

Christ to the Synagoge.

What wyl ye se in the Sulamyt:
She is lyke men of warre that be
in a daunce.

The voyce of the church calling agayne
the Synagoge.

Turne agayne, turne agayne, O
þe perfecte one: turne agayne, turne
agayne and we wyl loke vpon the.

Capi

vii.

Christ to the church.

O Howe pleasant are thy trea-
sures wyth thy shoes, thou
Princes daughter: Thy thyghes
are

The Salletes.

are lyke a fayre iewel whyche is
brought by acunnynge worke ma-
ster. Thy navel is like a round gob-
let, which is neuer wout drinke. Thi
wombe is like a heape of wheat þ is
set about w roses. Thy two brestes
are like two twinnes of yong rooes.

Can. iii. 8

Thy necke is as it wer a tower of
pyer: thin eyes also are like the wa-
ter poles þ are en Hesebon, beside the
porte of Bathrabbim: thi nose is lik
the tower of Libanus, which loketh
toward Damascus. That hed that
standeth vpon the is like Carmell,
and the heare of thy head is like the
kinges purple, folden vp in playtes

O how fayre and louely art thou
my dearling, in pleasures: Thy sta-
ture is lyke a Palme tree, and thy
brestes lyke a clouster of garpes.

The spouse speaking of the crosse
I sayd I wil cline vp into þ palme
tree, and take hold of his braunches.

The

of Salomon

The spouse speaking to the spousette

Thy brestes also shal be as the
byne clusters, the smell of thy nos-
treles lyke the smell of apples, and
thy throt lyke the best byne.

Thys shalbe pure and cleare for
my loue, his lippes & teth shal haue
thery pleasure. Ther wyll I turne
me vnto my loue, and he shal turne
hym vnto me.

The church speaking vnto Christ

I come on my loue, we wyll go
forth into the fylde, and take oure
lodging in the villages. In the mor-
nyng wyll we go se the byneparde:
yf it be sprongh forth, yf the grapes
be growne, and yf the pomgranats
be shot oute. There wyl I geue the
my brests: the Mandrager as geue
theyr smel: and besyde our doers at
al maner of pleasaunt frutes, both
newe and olde: whych I haue kept
for the, O my beloued.

The

The Balletes.

The voyce of patriarches
speakinge of Chyrch.

Lapi.

viii.

O That I might find the with
out, and kysse þ, whō I loue
as my brother, whyche suckte my
mothers brestes : and that thou
wouldest not be offended, yf I toke
the, and brought the into my mo-
thers house: that þ myghtest teache
me, & that I myght geue the drinke
of spiced wyne, and of the swet sap
of my pomgranates. His left hand
shalbe vnder my heade, and hys
ryght hand shall embrace me.

Lent. ii. a

The voyce of Chyrche.

I charge you, ye doughters of Je-
rusalē, þ ye wake not bp mi loue nor
touch her, tyl she be cōtent her selfe.

The sinagoge speakinge of the church.

What is she this, that cōme bp frō
the wilderness, & leneth bpō hir loue
The voyce of the spouse before the spouse.

A

of Salomon.

I waked the vp among the apple
trees wher thy mother brought the
into the worlde.

The churche speakynge to chryst.

O set me as a seale vpon thine hart,
and as a seale vpon thine arme, for
loue is mighty as the death, and ge-
lously as the hell. Her coales are of
fyre, & a very flamme of the lord: so
that manye waters are not able to
quench the loue, neither may the strea-
mes drowne it. yea If a mā woulde
geue all the good of hys house for
loue she shulde counte it nothyng.

Chryst speakynge of the churche.
to the synagoge.

Our syster is but ponge, and hath
no brestes: what shal we do for our
syster, whan she shal be spoken for?

If she be a wall, we shal buyld a
siluer bulwarke ther vpon, yf she be
a doze, we shal fasten her wyth boz-
ders

The boke
Of Cedre tree.

The church answereth vnto
the Synagoge.

I am a wall, and my brestes lyke
towers, then was I as one that
hath founde fauoure in hys syght.

The Synagoge speakyng to the church.

Salomon hath a vynearde at
Baal Hamon, and thys vyneyarde
deliuered he vnto the keepers: that
euery one for the frute therof shuld
geue him a thousand peces of silver.

The voyce of Chyyst.

My vyneyarde is in my sight: thou
(o Salomō) must haue a thousand
and the keepers two hundred wythe
the fruite. Thou that dwelleste in
the gardeyns, O let me heare thy
voyce, that my companions maye
herken to the same.

The voyce of the church spea-
kyng vnto Chyyst.



of Salomon.

I get the away, my loue, and be
as a Reo, or a yong harte vpon the
Swete sinellyng mountaynes.

The ende of the Ballette of
Ballecttes of Salomō cal=
led in laten, Canticum
Canticorum.

The Boke of
wysdome.

An exhortation for iudges & rulers
to loue wysdom. The sprite of wis=
dome hateth falsched, dissimulacion,
and hipocrisy rebuketh vnrighu=
ousnesse, and abhorreth
wycked doers.

Capl.

primo



Set youre affeccyon vp=
pō wisdom ye that be iud
ges of the earthe. Haue a
good opinyon in the Lor
de, and seke hym in the synglenesse
of

of hatt. For he wyl befounde of the
 that tempt hym not, and apperethe
 vnto such as put theyr trust in hym
 Als for frowarde thoughtes, they be
 seperated from god, but vertue yf
 it be a lowd) refourmeth the vn-
 wyle. And why? wysdome shall not
 entre into a frowarde Soule, nor
 dwel in the bodi that is subdued vnto
 synne. For the holye goste abhor-
 reth fayned nourtour, and withdra-
 weth hym selfe from the thoughtes y
 are wythout vnderstadyng: and
 wher wyckednes hath the vpperhand
 she flyeth from thence.

Gala. v. e For the spryte of wysdom is louing
 gentle, and gracious, and wyl haue
Ecap. vi. a no pleasure in hym that speaketh
Ier. xlii. b euell wyth hys lippes. For god is a
Actu. vii. a wetnes of hys reynes, a trewe sear-
 cher out of hys harte, and an hearer
 of hys tooung. For the spryte of the
 Lord fylleth the round compasse of
 the

of wyrdome

the world, and the same that vphol-
deth al thyngs, hath knowlege also
of the voyce.

Therefore he that speaketh vn-
righteous things, cannot be hyd,
neither may he escape the iugmente
of reprove. And whye? Inquisition
shal be made for the thoughtes of
the vngodly, and the reposte of hys
words shal come vnto god, so that
hys wyckednesse shalbe punyshed.

For the eare of gelously heareth all
thyngs, and the noyse of the grud-
gins, shall not be hyd. Therefore be-
ware of murmuring whych is no-
thyng worth, and restryne your
tounge fro sleaunder. For here is no
worde so darke and secreete, that it
shall go for nought: and the mouth
that speaketh lyes, slayth the soule.

Seke not your own death in the
errour of your life Destroy not your
selues thowwe the wordes of youre

R. i.

owne

28

iii. Re. ii. g

Math vi. a

1pe. iii. b

Luc. xii. a

2

own hands. For god hath not made death, neyther hath he pleasure in the destruction of the living. For he created al thinges, that they myght haue theyr beyng: yee al the people of the earth hath he made & they shuld haue helth, that ther shuld be no destruction in the, and that the kyngdom of hel shuld not be vpon earth (for ryghteousnesse is euerlastyng and immortal, but vnrightrousnes bringeth death.) Nevertheless, the vngodlye call her vnto them, both wyth words and works and whyle they thynke to haue a frend of her, thei com to naught: for the vngodli that are confyderat wyth her, and take her parte: are worthy of death

The imaginations and despyres of the wicked
and theyr counsell agaynst the faythful.

Capit.

ii.

Job. vii. a.

For the vngodly talke and y= imagine thus amonge them selues

of worship

selues (but not ryghte) the tyme of
 our lyfe is but shorte and tedyouse,
 and when a man is ones gone, he
 hath no more ioye: noz pleasure, ne-
 ther knowe we anye man that toun-
 neth agayne from death, for we are
 borne of nought: and we shalbe here
 after as t'gough we had neuer bene.
 For oute breath is a smoke in oute
 nostrils, and the words as a sparke
 to moue our hart. As for our bodye
 it shalbe very ashes that are quēched
 and our soule shal vanish as y^e soft
 ayre. Our lyfe shall passe awaye as
 the trace of a cloude, and come to
 naughte as the myst that is driven
 away with the beames of the sunne
 and put downe wth the heate ther
 of. Our name al o shalbe forgott: it
 be lytle and lytle, & no mā shal haue
 our works in remembraunce.

For our tyme is a very shadowe is
that passeth away, & after our end.

P. H.

there

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Death, neyther hath he pleasure in
the destruction of the living. For he
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haue theyr beyng: yea al the people of
the earth hath he made & they shuld
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dom of hel shuld not be vpon earth
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and immortal, but vnyghteousnes
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take her parte: are worthy of death

The imaginations and despyes of the wicked
and theyr counsell agaynst the faythful.

Capi.

li.

Job. vii. a.

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magyne thus amonge them
selues

selues (but not ryghte) the tyme of
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 ther knowe we anye man that tour-
 neth agayne from death, for we are
 borne of nought; and we shalbe here
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For our tyme is a very shadowe is
 that passeth away, & after our end.

R. II.

there

ll. Mat. xxi.
c. Elap. xxi. a
and xvi. c
Dapl. u. b.

ther is no returnyng, for it is faste
sealed, so that no man cometh to a-
gayne. Come on therfore, let vs en-
ioye the pleasures that be presente,
and let vs soone vse þe creature like
as in youth. We wil fil our selus w
good wyne, and ovyntmet there shall
no flour of þe time go by vs. We wil
crowne our selues wth roses afore
they be withered. There shalbe no
fayer medow but our lust shall goo
thorow it. Let euery one of you be
partaker of our voluptuosnes. Let
vs leaue sometokē of our pleasur in
euery place, for þe is our porcion els
get we nothing. Let vs oppresse the
poore righteous, let vs not spare þe
wydowe nor old man, let vs not re-
garde þe heads that ar graye for age
Let the lawe of vnrightheousnes be
our autorpte, for þe thyng þe is feble,
is nothyng worth. Therfore let vs
defraude the ryghteous, and wher
he

he is not for oure profyte, y^e he is
 cleane contrarie to our doinges. He
 checked vs for offendynge agaynst
 the lawe, and sclaundereth vs as
 transgressours of all nurrour. He
 maketh hys boist to haue the know-
 ledge of god, y^e he calleth hymselfe John. vii. 18
 godes sonne. He is the bewraper of Eccl. vii. 18
 our thoughtes: It greuethe vs also
 to loke vpon him, for his lyfe is not
 lyke other mennes, hys wayes are
 of an other fassyon. He counteth vs
 but vayne personnes, he withdraw-
 eth hymselfe from our wayes as fro
 fylthynes, he commendeth greatlye
 the latter end of the iuste, & maketh
 hys boist that god is hys father. Let
 vs se the yf hys wordes be trewe, let
 vs proue what shal com vpon him so
 shal we know what end he shal haue
 For if he be the true sonne of god D
 he wyll receaue hym and delyuer
 hym from the hands of his enemies

R.iii.

Let

psal. ii. a.
ma. xvii. c
Iere. xi. d

Let vs examen him wth despiteful
rebuke and tormentynge, that we
m^ape knowe his dignitie, and proue
hys patience. Let vs cond: pⁿe hym
wth the moost shameful death: for
lyke as he hath spoken, so that he be
rewarded,

B Suche thynges do the vngodly
pⁿiagyn, & go astray, for thei^r own
wyckedness hat^e blynded them.
As for the misteries of god, they vn-
derstand the^m not: they neither hope
for the rewarde of ryghtuousse, nor
regarde the worshyp that holy sou-
les shall haue for god created man
to be vnderstode, y^e after the pⁿa-
ge of hys owne lykenes made he
hym. Neuerthel^{se} the thow^e enuy
of the deuell came deathe vnto the
worlde, and they that holde of hys
syde, do as he doth.

Gene. ii. a.
Gene. iii. a.
Ioh. viii. a

The conseruacion and assuraunce of the
ryghtuousse. The rewarde of y^e faithful

Capi

of wysdome.

Capi. iii.

But the soules of the righteouse
are in the hand of god, and the
paine of death shal not touch them.

De. xxxii. a
Sapi. v. a
Heb. xi. f

In the syght of the vnwise they ap=
pere to dye and theyr ende is taken
for very destrucciō. The way of the
ryghteous is iudged to be vtter de=
struccyon but they are in reste. And

Ro. viii. e
t. 20. d. a
i. Petri. i. e

thoughe they suffer payne before
men, yet is theyr hope ful immorta=
talytpe. They are punyshed but in
fewe things. neuerthelesse, in many
thyngs shal they be wel rewarded.

For god proueth them, and findeth
them mete for hym selfe: ye as the
gold in the fornace doth he trye the
and receyueth them as a bzent of=
feringe. and when the tyme cometh
they shalbe looken vpon.

The righteous shal thynne as the
sparks that ren thorow y red bush.

Mat. xlii. e
i. Cor. xv. e
Mat. xix. e

They shal Judge the nacions, and

R. iiii.

haue

1. Cor. vi. a haue dominio ouer the people, and
 they? Lorde shall raygne for euer.
 They that put they? truste in hym,
 shal vnderstand the truth: and such
 as be faythful, wyl agre vnto hym
 in loue: for hys chosen shal haue
 gyttes and peace. But the vngodly
 Ma. xxv. d shalbe punyshed according to they?
 owne ymaginacions for they haue
 despised the rightuous, and forsake
 the Lorde. Who so despiseth wysdō
 and nittoure, he is vnhappye, and
 as for þ hope of such, it is but vain,
 they? labours vnfuitful, and wo?
 kes vnprofytable. They? wyues ar
 vndiscret, and they? chyliden moost
 vngodly. They? creature is cursed.
 Blessed is rather the barrē and vn=
 defyled, whych hath not knowē the
 synfull bed: she shal haue sturpe in
 the reward of the holy soules. And
 blessed is the gelded, whiche wyth
 hys handes haue wroughte no vn=
 ryghtuous=

ryghtuousnes, nor ymagyned wycked thynges against god. For vnto hym shalbe geuen the specyall gyft of fayth, and the moost acceptable porcion in the tēple of god. For glorious is the frut of good labour, & the rote of wysdom shall neuer fade away. As for the chyldre of aduou-
Esay. lvi. b
D
 terers, they shall come to an ende, and the seide of an vnrighteous bed shal be rotid out. And though they lyue long yet shal they be nothyng regarded, and theyr last age shalbe wythout honoure.

If they die hastily, they haue no hope neyther shall they be spoken to in the day of knowlege. For horrible is the deathe and ende of the vnrighteous.

¶ Of the chaste generaciō of þ faithful & of theyr felicity. Of the death of the rightuous, and of the condēnacion of the vnfaythful.

Capi.

O How fayre is a chaste genera-
 a cion with vertue? The memo-
 ryall thereof is immortall, for it is
 known with good men. Whe it is
 presente, men take example therat:
 and yf it go away, yet they desyre it.
 It is alway crowned and holden in
 honoure and wyuneth the rewarde
 of the vnderfyled battayle. But the
 multitude of vngodlye chyldren is
 vnprofitable, and the thynges that
 are planted wyth horedome, shall
 take no depe rote, nor laye any faste
 foundacion. Though they be grene
 in the braunches for a tyme, yet shal
 they be shaken wyth the winde, for
 they stande not faste, and thoro we
 the vehemence of the wynde they
 shalbe rote out. For the vnperfecte
 braunches shalbe broke, theyr fruyte
 shalbe vnprofytable and solwet to
 eate ye mete for nothing, And whye
 all

Jer. xvii. b
 Mala. i. a
 Mat. vii. c

all the chyldren that are borne of
the wycked, muste beate recorde of
the wyckednes agaynste theyr fa-
thers and mothers, when they be as-
ked. But though the ryghtuous be
ouer taken wth deathe, yet shall he
be in rest. Age is an honorable thyng *Age.*
Neuerthelesse it standeth not onlye
in the lengthe of tyme nor the mul-
titude of yeres: but a mans wysdom
is the gray heer, and an vndefyled
lyfe is the old age. He pleaseth God
and was beloued of him: so þat wher
as he lyued amonge sinners, he tran-
slated hym. Yea sodenly was he ta- *Hebr. xi. d*
ken awaye, to the entente that wyck-
ednes should not alter his vnder-
standing, and that ypocrysy should
not begyle his soule. For the crafty
bewitching of lyes make good thyng-
ges darke, the vnstedfastnes also
and wyckednes of voluptuous de-
sire turne asyde the vnderstanding of
the

the symple. Though he was soone
dead, yet fulfilled he muche tyme
for hys soule pleased god therfore
hasted he to take hym awaye froine
among the wycked. Thys the peo-
ple see and vnderstande it not: they
laye not by suche thynges in theyr
hartes, howe y^e the louynge fauoure
and mercy of god is by^o is saintes,
and that he hath respecte vnto hys
chosen.

¶ Thus the rightuous that is dead
condempned the vngodly whych ar
lyuyng, and the youth that is sonne
brought to an ende, the long lyfe of
the vntyghtuous. For they see the
end of the wyse, but they vnderstāde
not what god hath deuised for him,
and wherfore the Lorde hath taken
hym away. And why? they se hym
and despyse hym, therfore shall god
also laugh them to scoorne: So that
they them selues shall dye here after
but

of wyrdome

(but without honour) ye in shame
among the dead for euermore.

For wythout any voyce, shal he
burst those that be put vp, and re=
moue them from the foundacions,
so that they shal be layde wast vnto
the hyst. They shal mourne, and
theyr memorvall shal peryshe. So
they beyng afrayde shal remeni=
ber theyr synnes, & theyr owne wyc=
kednes shal bewrape them.

The constauntnesse of the righteous before
theyr persecuters. The hope of the vn=
faythfull is vndurable and vayne

The b'leddnes and fortunat
nes of the saintes and godly

Capt.

v.

Uhe shal the rightuous stand a
in great stedfastnes, against Mat. xix. 6
such as haue delte extremelye wyth
them & taken away theyr laboures.

Whē they se it, they shal be vexed
wyth horryble feare, and shal wou=
der

The booke.

Sapi. iii. a

bet at the hastynesse of the sodaine
health, groupng for a very distresse
of mynde and shal say wythin them
selues, haupng inwarde sorow, and
mournynge for verye angurthe of
mynde. These are they, whome we
somtyme had in derision, and iested
vpon. We fooles thought theyr life
verye madnes, and theyr ende to be
wythout honour. But lo, howe they
are counted among the chyldren of
god, and theyr porcyon is amonge
the sayntes. Therfore we haue er-
red from the waye of truth, the light
of ryghtuousnes hath not shyned
vnto vs, and the summe of vndersta-
dynge, rose not vpon vs. We haue
weered our selues in the way of wic-
kednes and destruction. Cedrous
waves haue we gone: but the waye
of the Lorde we haue not knowen.
What good hath oure pryde done
vnto vs? Or what profyte hath the
pompe

pompe of rycheffe broughte vs: All
 those thynges are passed away lyke
 a shadow and as a messenger ren-
 nyng before: as a shyp that passeth
 ouer the waues of water whiche
 when it is gone by, the trace thereof
 cannot be founde, neither the pathe
 of it in the fluddes. Or as a byrde
 that flyeth thorow the ayre, and no
 man can se any token where she is
 flowne, but onely heareth the noyce
 of her wynges, beatynge the lyghte
 wynd, parting the ayre thorow the
 vehemence of her flight, & flyeth on
 shaking her winges, wher as after-
 warde no token of her waye can be
 found. Or like as when an arrowe
 is shotte at a marke, it parteth the
 ayre, which immediatly cometh to-
 gether agayne, so that a man can
 not know wher it wēt thorow. Eue
 so we in lyke maner as soone as we
 were bozne, began immediatly to
 drawe

l. Bar. xxc
 Sapi. li. b.
 Pro. xxx. b

draw to our ende, and haue shewe d
no token of vertue, but are consu=
med in our owne wyckednes.

Job. viii. a. Such wordes shall they that ha
ue synned speake in the hell: for the
hope of the vngodlye is lyke a drye
thystel floure: or dust that is blowe
away wyth the wynd lyke as thine
scomme that is scattered abroad
wyth the storme, lyke as the smoke
whych is dyspersed here and there
wyth the wynde, and as the remem
braunce of a strainger that tarpeth
for a daye, and then departed. But
the ryghteous shall lyue for ever=
more, theyr rewarde also is wyth
the Lord, and theyr remembraunce
wyth hys hygh est. Therfore shal they
receyue a glorvous kyngdom and
a bewtyfull crowne of the Lordes
handes: for wyth hys ryght hand
shall he couer them, and with hys
owne arme shall he defende them.

hys

them, and wyth hys own arme shall
he defend the, his glousy also shall
take harnes, & shall arme the crea-
ture to be auenged of the enemyes.
He shall put on ryghteousnes for a
brest plate, and take sure iudgmente
in sted of an helmet. The inuincible
shilde of equytie, shall he take, hys
cruel wrathe shall he sharpen for a
speare, and the hole compasse of the
world shall fyght with him agaynst
the vntyse.

Then shall the thunder bolts go
oute of the lightenynges, and conie
out of the raynebow of the cloudes
to the place apoynted out of y hard
stone indygnacyon there shall fall
thynke hayles, and the water of the
sea shall be wrath agaynst the, and
the floudes shall run roughly to ge-
ther. Ye a myghty wynd shall stand
vp agaynst them, and a stourme shall
scatter the abroad. Thus that vn-

D.i. ryghteous

The boke.

Unrighteous dealing of them that
bring all the land to a wilderness,
and a wickedness shall overthrow
the dwellings of the mighty.

The calling of kynges, princes, and iudges
which are also exhorted to
searche wysdome.

Capit vi.

Wysdome
Ecd. ix. d
Psal. v. b
Kynges
Rom. xiii. a

Wysdom is better the strength
and a man of understanding
is more worth: then one that is strong
Heare therfore (O ye kynges) and
understand, O learne ye that be iudges
of the endes of the earth.

Give care ye that rule the multitudes,
and delight in much people.
For the power is given you of the
lorde, & the strength fro the hyghest
which shall try your works & searcho
out your ymaginations. Now that
ye being offycers of hys kyngdom,
haue not executed true iudgemente
haue not kept the law of righteousnes

nes, nor walked after hys wyll. For
tybly and that ryght soone shall he
appere vnto you: for an hard iudg-
ment shall they haue that beate rule.

Merce is graunted to the simple
but they that be in auctoryte shall
be sore punished. For God whiche Eccl. x. 6
is lord ouer al, shall except no mans
person, neither shall he stand in awe
of any mans greatnesse: for he hath
made the small and greete & careth
for al a lyke.

But the myghtye shall haue the
sorer punishment. Vnto you ther-
fore (O ye kyniges) do I speake, that
we may learne wysdome & not go a
myse: for they þe kepe righteousnes,
shalbe righteously iudged and they
that are learned in the ryghtuouse
things, shall finde to make aunswere.
Wherefore set your lust vpon my wor-
des and loue them, so shall ye come
by nourture. Wysdome is a noble

O. ii. thing

Wofuldom ought to be preferred be-
fore all thynges.

Capit. vii.

I My self also am a mortal mā,
I like as all other, and am come
of the earthly generacyon of
hym that was fyrste made: and in
my mothers wōbe was I fashioned
to be fleshe: In the tyme of ten mon-
thes, was I broughte together in
bloude thozowe the fede of mā, and
the commodious appereth of slepe
whē I was borne, I receiued lyke
ayre as other men, and fel vpon the
earth whych is my nature: cryinge
and weping at the fyrst, as all other
do, I was wrapped in swadhyng
clothes, and brought vp with great
care. For ther is no kyng that hath
had any other beginning of byrth.
All mē thē haue one entraunce vnto
life, & one going out in like maner
wherfore I desired, and vndersta-
ndynge

Job. i. c.
i. c. i. vi. b

of myrroure.

Byng was gyuen me: I called, and
the spyte of wylde came into me. I
set more by her then by kingdomes
and to all seates & counted richesse
nothyng in comparyson of her. As
for precious stone I compared it not Job. xxxiii
vnto her: for al gold is grauel vnto
her, and syluer shalbe counted but iii. Re. iii b
claye before her syght. I loued her Math. vi c
aboue welfare and bewtye, and pur
posed to take her for my lyghte, for
her thynne cannot be quenched. All
good thynges came to me wyth
her, and innumerable ryches tho
rowe her handes. I was glad in the
al, for his wylde wete before me, and
I knewe not þe she was my mother
of al good thigs. Now as I my self
learned vnfayned, so do I make o
ther me partakers of her, and hyde
her rychesse from no man, for she is
an infinite treasure vnto me, which
who so vls, become partakers of the

D. iiii.

loue

loue and frendshipp of god, and are
excepte vnto hym for the gyftes of
wysdome.

Capl. lli. a

God hath graunted me to talke
wysly, and conuenientlye to handle
the thynges that he hath graciously
lent me. For it is he that leadeth
vnto wysdome, and teacheth to vnder-
stand wysdome aright. In his hande are
we and our wordes, yea al our wis-
dom our vnderstanding and know-
ledge of al our workes, for he hath
geuen me the true science of these
thynges: so that I know howe the
world was made and the powere of
the elemētes the beginning endinge
and myddest of the tymes howe the
tymes alter, howe one goethe after
an other, and howe they are fulfilled
the course of the ayre: the ordinaun-
ces of the starres: the natures and
kynndes of bestes: the furuousnes
of bestes: the power of the wyndes.

by

of wysdome

by the ymagynacions of men: the
diuersities of yong plates, the ver-
tues of cotes, and al such things as
are secret and not looked for, haue I
learned. For the worke master of all
thinges hath taught me wysdome.

In her is the spryte of vnderstan-
dyng which is holy, manyfolde one ^D
only, subtyl, cutteous, discret, quick
vndyfyed, playne, swete, louing, the
thyng that is good sharpe, whyche
forbyddeth not to do well, gentel,
kynde, stedfaste, sure, free: haupnge
all vertues, circumspecte in al thyn-
ges receyuyng all sprytes of vnder-
standyng beyng cleane and sharpe
for wysdome is nymbler then all
nybble thynges she goeth thorow:
and attayneth to all thynges be-
cause of her clenness. For she is the
breth, of the power of god, & a pure
cleane expressing of the clenness of
almighty god. Therefore can no vn-
defyled

defyled thyng come vnto her: For
she is the brightnes of þe euetlasting
lyght, the vndefyled myrrour of the
maiestye of God, and the ymage of
hys goodnesse,

¶ And for so much as she is one, she
mai do al things: and being stedfast
her self she reueth all, and amonge
the people conueyeth she her selfe
into the holy Soule. She maketh
Goddess frendes and prophetes: for
God loueth no mā, but hym in who
wisdom dwelleth. For she is more
bewyfull than the sunne, and giueth
more lyght then the starres, and the
daye is not to be cōpared vnto her:
for vpon the day cometh night. But
wickednesse cānot ouercom wysdō,
and folishnes may not be with her.

¶ The effectes of wysdome.

Capi, viii.

¶ **W**ysdome reacheth fro one end
vnto an other myghtlye, and
louingly

of wysdome

louingly doth she order al thynges.
I haue loued her and laboured for
her euen fro my youth vp: I did my
dyligēce to mary my selfe with her,
such loue had I vnto her bewty.
Who so hath the company of God,
comended her nobilyte, yea the lord
of al thynges hym self, loue her. For
she is the scolemastresse of the nur-
ture of God and the chosen out of
his workes. If a man would desyre
ryches in thys lyfe: what is rycher
then wisdom, that worketh al thyn-
ges: thou wilt say: vnderstandinge
worketh. What is it among al thin-
ges that worketh more then wisdom?
yf a man loue vertue and rightuol-
nesse, let him labour for wisdom, for
she hath greate vertues. And why?
she teacheth sobernes, and pruden-
ce, ryghtuousnes, and strengthe,
which at suche thynges as me can ha-
ue nothing more profitable in theyr
lyfe

is lyfe. If a man desyre much know-
 ledge, she can tell the thynges that
 are past, and discerne thynges for to
 come, she knoweth the subtilties of
 wordes, and can expound darke sē-
 tences. She can tell of tokens and
 wondrous thynges, or euer they
 come to passe, and the end of al ty-
 mes and ages. So I purposed af-
 ter this maner: I wyll take her vn-
 to my company, and cōmen louinly
 with her: no doubt, she shall gyue
 me good counsell, and speake com-
 fortable vnto me in my carefulnesse
 and grefe. For her sake shal I be
 well and honestly taken, among the
 cōmens and Lordes of the counsel.
 Though I be yōg, yet shal I haue
 sharpe vnderstandynge, so that I
 shalbe meruelous in the syghte of
 great men, and the faces of princes
 shall wonder at me. When I holde
 my toung, they shal abide my leasure
 when

of Wisdom.

when I speake they shal loke vpon me: and yf I talke muche, they shal laye theyr handes vpon theyr mouth moreouer by the meanes of her. I shal obtaine immortallite, and leaue behynde me an euerlastinge memoriall, amonge them that come after me. I shall set the people in order, and the nacjons shall be subdued vnto me. Horrible tyrants shal be afrayed, when they do but heare of me among the multitude. I shal be counted good, and myghty in battayll, When I come home, I shall fynde rest wyth her, for her cōpany hath no bitternesse, & her felowshyp hath no tediousnes, but mirth & ioy

Nowe when I considered these thynges by my selfe, and pondred the in my hart, how y to be ioyned vnto wysdom is immortallite, and great pleasure to haue her frenship how that in the workes of her handes

The booke

des are infynyte ryches: how þ, who
so kepeth company with her shalbe
wyse, and that he whiche talketh
wyth her shall come to honoure, I
went about sckynge, to get her vnto
me. For I was a chyld of a rype
wyt, and had a good vnderstāding
But whē I drew to more vnderstā
ding I come to an vndefiled body.
Neuerthelesse when I perceaued
that could not kepe my selfe chaste,
excepte God gaue it me (and that
was a poynte of wysdome also to
knowe whose gyft it was) I stepte
vnto the Lorde, and besought him,
and wyth my hole harte I sayd af
ter thys maner.

A prayer of Salomon to as
sayne wysdome.

Eapi.

ix.

iii. Re. iiii
Gene. i. c

O God of my fathers, & lord of
mercy: thou that haste made
all thynges wyth thy worde, and

of wysdome.

ordained man thow thy wysdome,
that he should haue dominyon ouer
the creatur whyche thou hast made:
that he shoulde order the worlde ac-
cordinge to equitie and rightuous-
nes, and execute iudgemente wpyth
a true hart, giue me wysdome which
is euer aboute thy seate, and put me
not out from amonge the chyl dren
for I thy seruaunt and sonne of thy
handmayden am a feble persone of
a shorte tyme, and to yong to the vn-
derstandyng of iudgement and thy
lawes. And though a man be neuer
so perfecte amonge the chyl dren of
men, yet yf thy wysdom be not with
him he shalbe nothyng regarded.
But thou hast chose me to be aking
vnto thi people, and the iudge of thi
sonnes and doughters, thou haste
comaunded me to buylde a Tēple
vpō thy holy mount, and an aulter
in the cytie wherin thou dwelleste: a
lykenesse

psa. cxxb

1. ps. cxx. d

1. ps. cxx. d

1. ps. cxx. d

1. ps. cxx. d

1810. viii. c
John. i. a

lykenesse of thy holys Tabernacle
which thou haste prepared from the
begynnyng and thy wysdome wth
the whiche knowethe thy workes
which also was with the: when thou
madest the worlde, and knew what
was acceptable in thy syghte, and
tyght in thy commaundementes.

Send her out of the holy heauens
and from the trone of thy maiestye,
that she maye be wth me, and la-
bour wth me, that I maye knowe,
what is acceptable in thy syghte.

For he knoweth and vnderstandeth
all thynges: and she shall leade me
soberlye in my workes, and preserve
me in her power. So shall my wor-
kes be acceptable, & then shal I go-
uerne thy people tyghtuouslye, & be
worthy to syt in my fathers seate.

Eccay. xi. b
Rom. xi. b
1. Cor. i. b

For what man is he, that may know
the counsell of God? Or who can
thynke what the wyl of God is?

For

of wysdome

For the thoughtes of mortall men ar
myerable, and our forecasse ar but
vncertaine. And why a mortal and
corruptible body, is heuy vnto the
soule, and the earthly mansion ke-
peth downe the vnderstanding that
museth vpon many thynges. Verry
hardly cā we discetne þ̄ thynges that
ar vpon earth. & great labour haue
we or we can finde þ̄ thyngs which
are before our eyes: Why wyl then
seke out the ground of the thynges
that are done in heauen? Oh Lord,
who can haue knowledg of thy vnder-
standing and meanyng, excepte
thou geue wysdome and sende thy
holpe ghoſte from aboue: that the
waies of the which ar vpon earth may
be reformed: þ̄ me maye learne the
thyngs þ̄ are pleasaunt vnto the and
be preserved thozow wysdome

The deligēciance of the righteous cometh
thozow wysdome

Ps. i.

Capi,

Gene. i. d.
and. ii. d.

Gene. iii. b

Gene. vi.
dil. viii.

Gene. xix. c

Wysdome preserved the fyrste
ma, who god made a father
of the worlde when he was created
alone brought hym out of hys offe
ce, toke hym out of the molde of the
earth, & gaue hym power to rule al
things. Whe the vnrighteous went
away in hys wrath fro this wisdom
the brotherhed perished thoro the
wrathe of murther. Agayne, when
the water destroyed the hole worlde
wysdome preserved the ryghteous
thoro a poore tre, wherof she was
gouerner her selfe. Moreover when
wyckednes had gottē p vpper hand
so that the naciōs wet puffed vp with
pryde, she knew the righteous pre
served hym faultlesse vnto god, and
layd vp suet mercy for his chyl dren
She preserved the righteous, whe
he fled fro the vngodli that perished
what time as the fire fel down vpo
the

the fiue Cities: Like as yet this day
the vnfrutful, wast, and smokyng
land geueth testimony of theyr wic-
kednes, y^e the vnripe and vntimely
fruites that growe vpon the trees.

And for a token for a remembraunce
of the faythfull soule, ther standeth
a pyller of salte. For all suche as
regarded not wysdome gatte not
onely hurte, that they knew not the
thynges whych were good but also
left behynde them vnto men, a me-
morial of theyr foolysheenes, so that
in the thynges wherein they synned,
they coulde not be hyd. But as for
such as take hede vnto wysdom, she
shal delyuer the from sorowe. Whe
the ryghteous fled because of hys
brothers wrathe, wysdom led hym
the ryghte waye, sheweth hym the
kyngdom of god, gaue hym know-
ledge of holye thynges, and made
hym ryche in hys laboures, and

Ge. xviii

P.ii. brought

The booke

brought to passe the thyngs that he
wente aboute. In the disceitfulnes
of such as defrauded hym, she stode
by hym and made him rich. She sa-
ued hym from the enemyes, and de-
fended hym from þe disceituers. She
made hym stronge in battayle, and
gaue him victorie þe he might know,
howe that wysdom is stronger than
a! thyngs. When the righteous was
sold, she forsoke hym not, but dely-
uered hym from sinners. She went
downe with hym into the dongeon,
and failed hym not in the bands: tyl
she had brought hym the sceptre of
the realme, and power against those
that oppressed hym. And those that
had accused hym, she declated them
to be liers, and brought hym to per-
petuall worshyppe.

D She delyuered the ryghteous peo-
ple: and fauteles sede from the na-
cion that oppressed the. She entred
into

ge. xxxvii e
Actu. vii. 4

Gene. xli. f.

Ex. i. d and
iii. iii. v
vii. ix.

of wysdome.

into the soule of the seruant of god
and stode by hym in wonders and
tokens agaynst the horryble kynge
She gaue the ryghteouse the re-
warde of theyr labours, and led the
forth a merueylous way, on the day
tyme she was a shadow vnto them,
and a lyght of starres in the nyghte
season.

She brought them thoroowe the
red sea, and carped the thoroowe the
great water she drowned theyr ene-
myes in the sea and brought them
out of the depe. So the righteous
toke the spoiles of the vngodly, and
praysed thy holy name o lord, and
magnifyed thy victorvous hande
wyth one accord. For wysdomi ope-
neth the mouth of the dum, and ma-
keth the tounge of babes to speake,

Exo. xiii. 2

Exod. xv. 2
Ps. viii. 2.
Isa. lvi. 1.

The myracles done for Israel. The venges-
aunce of synners. The great power and
mercy of God.

P. iii.

Capt.

Exo. xvi. a

Ex. xvi. b

S He ordereth theyr workes in
the handes of the holy Pro-
phet: so that they went thorowe the
wildernes that was not inhabited,
and pyched theyr tents in the wast
deserte. They stode agaynste theyr
enemyes and were thyrsty, they cal-
led vpon the, and water was geuen
them oute of the rocke and theyr
thyrst slakened out of the hard stone
For be the thynges, where thorowe
theyr enemyes were punished, were
they helped in theyr neede. For bu-
to the enemyes thou gaueste manes
bloode in stede of luyng water.
And where as they had scarcenesse
in the rebuke whē the chyl dren were
slaine thou gauest vnto thine owne
plenteous water vnloked for decla-
ring by the thyrsty that was at that
tyme, howe thou woldeste bying
thyne owne vnto honour, and save
theyr

theyr aduersaries.

25

Dis. vll. a

For when they were tryed and
nourished wyth fatherlye merce,
they knowledged how the vngodly
were iudged, and punished thow
the wrath of god. These haste thou
exhorted as a father, and proued
them: but vnto the other thou haste
bene a boystecous king, layed hard
to theyr charge, and condēneth the.

Wher they were absente or presēt,
their punishmēt was a like, for their
greife was double: namelpe, mour-
nyng, and the remembryng of thin-
ges past. But when they percepued
that theyr punishmentes dyd them
good, they thought vpon the Lorde
and wondered at the ende. For at
the laste they helde much of hym, of
whō in the out casting they thought
scorne, as of an abiecte.

Nevertheless þe rightuous dyd not
so when they were thyrsty: but even

Dis. iiii.

lyke

Sap. vii. c
Rom. i. c

Leu. xxi. c
Sap. xvi. a
Jer. xlii. b

lyke as the thoughtes of the foolish
were, so was also theyr wickednes.
Wher as certayn mē now, thoro we
erroure, dyd worshyp doni serpētes
and varne beastes, thou sendest a
multitude of doni beastes vpon them
for a vengeaunce that they myghte
knowe that wher wyth a man syn-
neth, by the same also shal he be pu-
nished. For vnto the almighty hād,
that made the worlde of nought, it
was not vnpossible to send among
them an heape of beeres, or woode
lyons, or cruel beestes of a straung
kynd, such as ar vnknowē, or spout
fyre, or chast out as smoking breth or
shote horryble sparkes out of theyr
eyes, whych myght not onelye de-
stroye them wyth hurting, but also
kyl them wyth theyr horrible syght
Yea without these beastes myghte
thy haue ben slayne with one wind
beynge persecuted of theyr owne
workes

workes, and scattered abroad the
row the breath of thy power. Neuer
theless thou hast ordered al thyngs
in mesure nomber and weyghte: for
thou haste euer had greate strength
and myghte, & who may withstand
the power of thyn arme? And why?
lyke as the smal thyng that the bal
launce weyeth so is the worde before
the: yea as a drop of the mornynge
dewe, that falleth downe vpon the
earth. Thou hast mercy vpon all,
for thou haste power of al thynges
and makest the, as though thou sa-
west not the synnes of men, because
they shuld amende. For thou louest
all the thynges that are. and hatest
none of the whom thou hast made:
neither dyddest thou ordeyne or ma-
ke any thyng of euil wyll.

Roma. ii. a

How myght any thyng endure
yf it were not thy wyll? Or howe
could any thing be preserved, except
it

It were called of the: But thou spa-
rest all, for all are thine, O Lorde,
thou louer of soules.

The mercede of god toward sinners
the workes of god vnreproua-
ble god giveth leasure to repent
vs. Capit xlii.

O Lord, how gracious, & sweete
is thy spiryte in al thynges:
Therefore chastenest thou them me-
surably that go wrog, and warnest
them cōcernyng the thynges wher-
in they offende: thou speakest vnto
them, O Lorde, and exhorteest them
to leaue theyr wyckednes, and put
theyr truste in the. As for those olde
inhabiters of thy holpe lande thou
myghtest not away wyth them, for
they cōmitted abhominable workes
against the: as witchecraft, sorcery
and ydolatry: they slew theyr owne
chyl dren wythout mercede, they ate
vp mens bowels and deuoured the
blood

Deut. ix. a
xii. b. xviii.
b

of wysdome.

blood: yea because of such abhominations, mysbelcuers, and offeryn-
ges, thou shewest the fathers of the
desolate soules by the hādes of our
fozefathers, that the lande whyche
thou louest aboue al other might be
a dwellyng for the chyl dren of god.

Neuertheles thou sparedst thē al-
so as men, and sendest the for run-
ners of thyne host even hornettes
to destroy out by litle and litle. Not
that thou wast vnable to subdue
the vngodly vnto the ryghteous in
battayll, or wyth cruell beastcs, or
with one rough word to destroy thē
together: But thi mind was to drie
thē out by litle and litle, geuing thē
time and place to amend. knowinge
wel that it was an vnrightheous na-
cion, & wicked of nature: & that their
thought might neuer be altered: for
it was a cursed sede from the begyn-
nyng, & feared no mā: yet hast thou
pardoned

Ex. xlii. d.
Deu. vii. d

1. Petr. v. 8

Job. 12. 8.

pardoned theyr syns. For who wyl
 saye vnto the why haste thou done
 that? Or who wyl stand against thy
 iudgemēt? Or who wyl com before
 thy face, an auenger of vnrigh-
 tous men. Or who wyl blame the, if
 the people peryshe whom thou haue
 made: For there is none other God
 but thou that carest for all thynges
 that thou mayest declare howe that
 thy iudgemēt is not vnrigh, there
 dare neyther kynge nor tyraunte in
 thy syght require accomptes of the
 whom thou hast destroyed. For so
 much then as thou arte ryghtuous
 thy selfe thou orderest all thynges
 ryghtuously, and punishest euē him
 that haue not deserued to be. puny-
 shed, and takest him for a straunger
 & an alpaūt in the lād of thy power
 For thy power is the begynnyng of
 ryghteousnes: & because þu art Lord
 of al thynges therfoze art thou gra-
 cyous

of wytdome

cious vnto al. When me thinke the
not to be of a ful strength, thou de-
clarest thy power, and boldly dely-
uerest thou them ouer that knowe
the not. But thou Lorde of power
iudgeth quietly and ordrest vp with
great worship, for thou mayst do as
thou wylt. By suche workes now we
hast thou taught thy people, that a
man also shuld be iust and louyng,
and hast made the chyl dren to be of
a good hope: for euen whan thou
iudgeth, thou geuest to wme to amēd
from synnes. For in so much as thou
hast punished, and wyth such dili-
gence delpuered the enemyes of thy
seruautes whiche were worthy to
dye, wherthorowe thou gauest them
tyme and place of amendemēt, that
they myght turne from theyr wy-
kednes wyth how greate diligence
then punishest thou thine own chil-
dren vnto whose fathers thou hast
sworne

sworne and made couenauntes of
good promises: so wher as thou do-
est but chasten vs, thou punysshest
out enemyes dyuers wayes, to the
entent that when we punysshed, we
should remember thy goodnes: and
when we oure selues are punysshed,
to put our trust in thy mercy.

¶
Hapi. xlii. c
Rom. i. c

¶ Wherfore wher as men haue liued
ignorauntly and vnrighteously thou
hast punysshed the fore, euē thow in
the same thinges that they worshyp-
ped: for they went astray very long
in the way of erroure and helde the
beastes whych euen they? enemyes
dispyled for goddes luyng as chyl-
dren of no vnderstandyng. Therfore
hast thou sente a scorneful punish-
ment among them, as amonge the
chylidren of ignorance. As for such
as wolde not be reformed by those
scornes and rebukes, they felte the
worthy punishmente of God. For
the

of wyrdome

the thynges that they suffered, they
batte them vnpatiently, beyng not
contēt in thē, but vnwyllynge. And
when they perished bi the same thin
ges that they toke for goddes, they
knowledged thē that ther was but
one trewe god, whō afore they wold
not knowe therfore came the ende
of theyr Damnation vpon them.

¶ All thynges be vayne, excepte the knowledg
of God. Idolators and ydolles ar mocked.
Lapi. xlii.

Vayne ar al mē, whych haue
not the knowledge of god
as were they y out of y good thynges
whych ar lene knewe not hym, that
of hym selfe is everlastyng. Nether
toke they so much regard of the wor
kes that ar made, as to know howe
was the crafterman of them: but
some tooke the fyre: some the wynde
or the ayer, some tooke the course
of the starrs, some the water, some
tooke

Roma. i. c
Vayne phi
losophers,

toke sunne and moone, or the lygh-
tes of heauen, whiche rule the earth
for goddes. But though thei hadde
such pleasure in theyr bewtye, that
they thought them to haue ben god-
des yet shuld thei haue knowe how
much more fayrer is he þ made the,
for the maker of bewty hath ordey-
ned all thynges. Or yf they merue-
led at the power and workes of the
they shoulde haue perceaued thereby
that he whiche made these thynges
is myghtyer then they.

W For by the greatnes and bewtye
of the creature, the maker thereof
may playnly be knowen. Notwith-
standyng they at the lesse to be bla-
med that sought God, and woulde
haue hym founde, and yet mysted,
and whi for in as much as they wot
about in hys workes, and soughte
after them, it is a token that they
regarded and helde niuche of hys
workes

workes that are sene, how be it, they are not holpe to be excused. For yf they vnderstanding and knowlege was so great that they coulde dyscerne the worlde and the creatures, why dyd they not rather fynde oute the Lord therof. But vnhappy are they, & amonge the dead is they hope that cal them gods, whiche are but the works of mens hands: gold, siluer, and the thyng that is founde out by cowning, the simplicity of beasts, or any vaine stone that hath bene made by hande of olde. Or as when a carpenter cutteth downe a tree out of the wood, and pareth of the barke of it cowninglye, and so wyth the out parte maketh a vessel to be vled, and dressed meat with the residue. As for the other parte that is left, whych is profitable for nothyng (for it is a croked pece of wood & ful of knobcs) he carueth it

as mores
kerth ydols
toys.

Q.i. Dyligently

The booke.

Sea, and a sure pathe in the myddest
of the waues : Declarynge thereby
that thou hast power to helpe in all
thyndgs, y^e though a man went to
the sea, wythout shyppe. Neuerthe-
lesse that the workes of thy wysdom
shuld not be vaine, thou hast caused

Gene. vi. c. an arke to be made, and therfore do
men conu^{er}t they^r liues vnto a smale
pece of woode passyng ouer the sea
in a shyppe, and are saued.

Gene. vii. b. For in the olde time also when the
proude Gyautes perished, he (in
whom the hope was left to encrease
the world) went into the shyp which
was gouerned thow^e thy hand, &
so left se^ede behynde hym vnto the
world. For happye is the tree where
thow^e ryghteousnes cometh, but
curled is the ymage of woode, that
is made wyth hands, y^e both it and
he that made it. He because he made
it: and it, because it was called God
wher

Is. xliii. b.
Ex. xliii. c.
Bar. vi. d.
Psal. vii. a

of Whoredome.

wher as it is but a fraile thing. For
the vngodly and hys vngodlynelle
are bothe lyke abhominable vnto
god. Euen so the worke and he that
made it also shal be punyshed toge-
ther. Therefore shal ther a plag come
vpō the ymages of the heythen, for
oute of the creature of god they are
becom an abhominacyon, a tenta-
cion vnto the soules of men, and a
snare for the fete of the briswile, and
why: the sekynge out of ymages is
the begynnyng of whoredome and
the byngnyng vp of thē is y destruc-
ciō of lyfe. For they were not fro the
begynnyng, neyther shall they con-
tinue for ever. The welthy ydelnes
of mē hath foud thē out vpō earth
therfor shal thei cō shortly to an end
¶ Whē a father mourned for hys
son y was taken away fro hym, he
made hym an ymage (in al y hast) of
hys dead son & so began to worship
D.iii, hys

hym as a God whiche was but a
 ded man, and ordeined his seruants
 to offer vnto hym. Thus by proces
 of tyme, and thow long custome,
 this errour was kept as a law and
 tiraunts compelled men by violens
 to honor ymages. As for those that
 wer so far of, & men myght not wor-
 ship the p̄sently, theyr picare was
 brought fr̄e far lyke the ymage of
 a kyng whom they wold honour to
 the entet that w̄ great diligēce they
 might worship him which was far
 of, as though he had ben p̄sent. A
 gain, & singuler, cūning of the crats
 mā gaue the ignorant also a great
 occasiō to worship ymages. For the
 workemā willing to do him a plesur
 that set him a worke, laboured w̄ al
 hys cūning to make & ymage of the
 best facion And so thow we & bewte
 of the worke, the cōmen people was
 deceyued, in so much that they toke
 hym

of Wylsome.

hym now for a god which a litle a
fore was but honoured as a man
And thys was þe errour of māns lyfe
when men (eyther for to serue theyr
own affeccioſ or to do ſome pleaſure
vnto kynges) aſcribed vnto ſtone &
ſtockes þe name of god which ought
to be geue vnto no man. Moreouer
this was not ynough for them that
they erred in þe knowledg of god but
wher as they liued in þe great wares
of ignoraunce, thoſe many and great
plages called they pear. For either
they ſlew theyr owne children, and
offered the & did ſacrifice in þe nyght
ſeaſon or els held vnrereſonable wat-
ches ſo that they kept nether life nor
marriage cleane, but ether one ſlew
an other to death maliciously, or els
greued his neighbour wth aduouty
And thus wer al thyngs myxt to-
gether: blod, māſlaughter, theft, diſ-
ſimulation, corrupcio vnfaithfulnes

Q. liii . Sedicion

De. xliii. b
Jer. vlii. a
and. xii. a

Image
worshyp-
pers

sedition: perturbe, dysquitynge of
good men, vnthankfulnes, defiling
of soules: chaunging of byrth, vn-
steadfastnes of mariage, disorder, of
aduoutry, and vncleines. And whye
the honourynge of abhomyuable
ymages is the cause, the beginning
and ende of all euill. For they that
worshyp ydols, epyther they are mad
when they are merue, or prophete
lyes, or lye vngodly: or els lightly
forswere them selues, for in so much
as they trust is in the ydols, which
haue neyther soule nor vnderstan-
dyng though they swere falslye, yet
they thynke it shall not hurte them.
Therefore commeth a greate plague
vpon them, and that worthelepe: for
they haue an euill opinion of God,
geuyng hede vnto ydols swerynge
vniustly to disceauce, and despyssing
ryghtuousnes: for they swerynge
is no vertue, but a plague of the that
sinne

of wythome

spare and goeth ever wyth the of-
fence of the buggodly.

The voyce of the faythful pray-
sing the meret of god for whose gra-
ces sake they serue not ydols

Cap. xv.

But thou o, our lord arte swete
long sufferenge, and true, and
in mercy orderest thou all thynges.
Though we syn, yet are we thyne,
for we knowe thy strengthe. Yf we
syn not then are we sure that thou
regardest vs. for to knowe the per-
fecte ryghtuousnes. Yea to knowe
thy ryghtuousnes and power, is the
roote of immortallite. As for the
thyng that men haue fownde oute
thorow theyr euil sciēce, it hath not
disceined vs; as the payntynge of
the ppycture (and unprofytable la-
boure) and carued ymage, wyth dy-
uers colours, whose syght entyse the
the ignorante; so that he honoureth
and

and loueth the ppycture of a deade
pymage that hath no soule.

B Nevertheless they that loue suche
euell thynges are worthe of death:
they that truste in them, that make
thē, they that loue them, & they that
honour thē. The potter also, taketh
and temporeth softe earthe, labour-
reth it and gyueth it the facyon of
a vessel, what soeuer serueth for our
vse, and so of one pece of clay he ma-
keth some cleane vessel for serupre,
and some contrarie. But where so
euer ye vessel serueth, that knoweth
the potter him self. So wth his vaine
labour he maketh a god of the same
clay: thys doth euē he wherby a lytle
afore was made of earthe hym selfe
and within a lytle while after (whē
he dieth) turneth to the earth agayn.

C Notwithstandinge he careth not
the more bicause he shal labour, nor
bicause his life is short but strueth
to

of wylfomes

to excel gold smithes, the syluer smithes, and copper smithes, and taketh it for an honour to make vayne thinges. For his harte is ashes, his hope is but vayne earthe, and his life is more vile then clay: for so much as he knoweth not his own maker, that gaue hym his soule to worke, and breathed in hym the breath of lyfe.

They count our lyfe but a pastime, Images and our conuersacyon to be but a market, and that men shuld euer be gettinge, and that by euell meanes. Nowe he þ of crathe maketh frayle vessels and ymages, and knoweth him selfe to offend aboue al other.

All the enemies of thy people & that hold them in subieccio, are vnwysse, D
pc. cxlii. v
vnhappy, and exceeding proud vnto theyr owne soules, for they iudge al the ydols of the heithen to be Gods whiche neither haue syght to se nor noses to smell, nor eares to heare,
nor

no: fingers of handes fo: to grope:
 and as fo: they: fete, they at to flow
 to goo: fo: man made them and he
 that hath but a borrowed spyrte fa-
 cyoned the. But no man can make
 a god like vnto hym: fo: seying he is
 but mortal hym selfe, it is but mor-
 tal that he maketh wpth vntyghtu-
 ous handes. He hym selfe is better
 then they whome he worshypeth,
 fo: he lyued though he was mortal
 but so did neuer they. Yea they wor-
 shyp beastes also, whych are moost
 mysetable: fo: cōpare thynges that
 can not fele vnto them, and they ar
 worle then those. Yet is there not
 one of these beastes that wpth hys
 syght can beholde any good thyng
 neyther haue they geuen prayse no:
 thankes vnto God.

¶ The punishment of ydolaters, &
 the benefites done vnto y faithful.

Capi.

xvi.

fo:

of Wilddome.

If these and such other things have they suffered worthy punishment, & thow so multitude of beastes are they rooted out In steede of the whych punishments, thou haste graciously ordered thyne owne people, and gyuen the theyr desyre that they longed for: a new and straung taste preparping them quayles to be theyr meate, to the intēt that by the thinges whiche were shewed and sent vnto the, they that were so greedy, might be wythdrawen euen from the desyre that was necessarye. But these wyth in short tyme were brought vnto povertie and tasted a newe meate: for it was requisyte that wythout any excuse destruction shuld come vpon those whych vsed tyranny, and to shewe onely vnto the other, howe theyr enemyes were destroyed. For when the euell wodnes of the beastes

Num. xxi

stes come vpon them, they perished
 thorow the stings of cruel serpētes.
 Notwithstandinge thy wrath en-
 durethe not perpetuallie, but they
 were put in feare for a lytle season,
 that they mighte be reformed, ha-
 uing a token of saluacion, to remē-
 ber the cōmaundement of thy lawe,
 for he that conuerted, was not hea-
 led by the thing that he saw: but by
 the o sauour of al. So in this thou
 shewedst thyne enemies, that it is
 thou which deliuerest from al euil.
 As for thē whē they were bytten w
 greshoppers and flies they dyed, for
 they were worthy to perish by such.
 But neither the teth of dragōs nor
 of venomus wormes ouercame thy
 chylde, for thy mercy was euer by
 them and helped thē. Therfore were
 they punished to remember thy
 wordes, but hastely were the healed
 agayne: lest they shold fall into so
 Depe

Exo. xvi. a

of wisdom.

depe forgetfulnes, that they myght
not vse thy helpe.

It was neither earbe nor plaster &
that restored the to healeth, but thy
word, o lord, whych healeth all thynges.
It is thou. O Lord, that haste power of life and death: thou leddest
vnto deathes doore and byngest vp
agayne. But man thorow wickednes
fleeth hys owne Soule and when
hys spiryte goeth forth, it turneth
not agayne, neyther may he call a-
gayn the soule that is taken away:
It is not possible to eschape thy hande.
For the vngodly that would not
know þe, wer punished by þe strength
of thyne arme: wyth straunge wa-
ters, hayles, and raynes were they
persecuted: and thoroowe fyre were
they consumed. For it was a won-
derous thyng that fyre myghte do
more then water, whyche quencheth
all thynges, but the worlde is the
auenger

De. xxxi. f.
i. Reg. ii. d

Exod. ix

auenger of the ryghtuous. Some tyme was the fyre so tame, that the beastes which were sente to punishe the vngodly, brent not: and that because they shoulde se and know that they were persecuted wyth the punishmente of God. And some tyme brent the fyre in the water on euery syde, that it might destroye the vngodly nacyon of the earthe.

D
Exo. xvi. a

Agayne thou hast fede thyne owne people wyth angels foode, and sent them bread redy from heauen, without theyr labour, beyng very pleasant and well gusted. And to shew thy rychesse and swetnes vnto thy chyl dren, thou gaueste euery one their desire, so that euery man mighte take what lyketh hym best. But the snow and yse abode the violence of fyre, and melted not, that they might know that the fyre burnyng in the hayle and rayne, destroyed y fruyte of

of wyldeome

of the enemyes, the fyre also for gat
hys strength agayne, that the righ-
teous myghte be noryshed. For the
creature that serueth the (whyche
art the makeris scarce in punishing
the vnrightheous, but is easy & gen-
tel to do good, vnto such as put their
trust in the. Therfore dyd al things
alter at the same tyme, and were all
obedyent vnto thy grace, whyche is
the nurse of al thynges accordynge
to the desyre of them that hath nede
therof, that thy chyl dren, o Lorde,
whom thou loueste, myght knowe
that it is not nature and the grow-
yng of frutes that feedeth men, but
that it is thy worde whyche preser-
ueth them that put theyr truste in
the: for loke what myght not be de-
stroyed wyth the fyre, as soone as it
was warmed wyth a litle sun beam
it melted: that al myght know that
thanks, ought to be geuen vnto the
R. I. before

Deu. viii. a
Mat. iii. a

before the Sunne ryse and that thou oughtest to be worshipped before the dape spynge: for the hope of the vntgankful shal melt a way as the wynter yse, and peryshe as water that is not necessarpe.

The iudgements of god vpon the Egipcions.

Capi. xvii.

Roma. xi. d
Exod. x. e

O Great are thy iudgementes, o lord & thi councels canot be expressed therfore men do er, that wyl not be reformed wyth thy wysdō. For when the vnrightheous thought to haue thy holy people in subleccion, they were bound with the bonds of darkenes and longe nyghte, shut vnder the rose, thynkynge to escape the euerlastynge wysdō. And whyle they thought to be hyd in darkenes of theyr synnes they were scattered abroad in y very middelt of the dark coueryng of forgetfulnesse, put to horryble

horrible feare & wonderously vexed
for the corner where they might not
kepe them frome feare: bycause the
founde came downe and vexed the:
ye many terryble and straunge visi
ons made them afrayed.

No power of the fyre might geue
them lighte, nether might the cleare
flames of the starrs lyghten that
horrible nyght, for they apered un- Exo. xli. b
to them a sodaine fyre very dredful.
At the whych (when they sawe no-
thyng) they were so afrayed, that
they thoughte the thyng whiche
they saw to be the more fearfull. As
for the sozcerye & enchaſment that
they vsed, it cam to derisiō, and the
proud wisdō was brought to shame
for they that promised to driue away
the fearfulnessse, and dred from the
weake soules were sycke for feare
thē selues, & that with scozne. And
thought none of þ̄ wōders fered thē

yet were they afrayed at the beastes
 whytys came vpon them, and at the
 hyssynge of the serpetys. In so much
 that wyth trymblyng they swoned,
 and sayed they sawe not the aper.
 whych no man yet may escape. For
 it is an heuy thyng, when a mans
 owne cōscience beareth record of hys
 wyckednes and condemneth hym.

And why? a vexed and wounded
 conscience, taketh euery cruell thyngs
 in hande. Fearefulnes is nothyng
 els but a declarynge that a man see-
 keth helpe and defence to aunswere
 for hym selfe. And loke how muche
 lesse the hope is wyth in, the more
 is the vncertent of the mater for the
 which he is punished. But they that
 came in the myghty nyght slept the
 slepe that fel vpon them from vnder
 and fro aboue: somtyme were they
 afrayd thozow the feare of the won-
 ders, and some tyme they were so
 weak

weake that they sowned with al: for
an hastye and sodeyne feartulnesse
came vpon them. Afterward, yf any
of them had fallen he was kept and
shut in prison, but wythout chieris
But yf any dwelt in a byllage, yf it
had bene an heard or husbandman
he suffered intollerable necessyte:
for they were all bounde wyth one
cheyne of Darkenesse.

Whether it were a blasing wynde
or a swete song of the byrds among
the thicke braunches of the trees, or
the behemice of hasty rüning water
or great noyse of the falling downe
of stones or the playing & runyng
of beasts whō they saw not, or the
myghty noyse of rozyng beastes; or
the sound that aunswereth agayne
in the hye mountaynes, it made
them sowne for very feare. For all
the earth shined w̄ cleare light, and
no man was hindred in hys labour

Onely vpon them ther fel an heuie
nyghte, an ymage of darknes that
was to come vpon them, Yea they
were vnto them selues the moſte he
uy and horrible darknes.

The free lyght that the Iſraelites had in
Egipte. The perſecucion of the faithfull. The
Lorde ſmore al the fyrſt borne of Egipte. The
ſyn of the people in the wyldernes. Barſadne
hit wyrt the line and the deade,
wyth hys cenſour.

Capt.

N Euertheleſſe the holy had a
very greate lyght (and the e-
nemies heard theyr voyce but they
ſawe not the ſygure of them.) And
bycauſe they ſuffered not the ſame
thynges, they magnifyed the and
they that were vexed afore (bycauſe
they were not hurte nowe) thanked
the, and beſought the, O God that
ther might be a difference. Therefore
had they a burninge pplet of fyre
to

of wysdome.

to leade them in the vnknowē way,
and thou gauest them the sunne for
a free gyft without any hurte. Rea=
son it was that they shoulde wante
lyghte, and be put in the prysone of
darknes, whyche kept thy chyl dren
in captiuyte, by whom the vncoz=
rupt light of þ law of þ world was
for to be gyuen. Whē they thought
to see the babes of the ryghtuous
beynge layde out and preserued to
be leder vnto the other, thou brow=
test out the hole multitude of þ chil=
dren & destroyed these in the mighty
water. Of the nyght were our fa=
thers certified afore, þ thei knowing
vnto what Othes they had gyuen
credence, myght be of good chere.
Thus thy people receiued the helth
of the ryghtuous, but the vngodly
were destroyed. For lyke as thou
hast hurte our enemies, so hast thou
promoted vs whom þ calledst afore.

R. iiii.

For

Exo. i. c.
Exo. xiii. c.

For the ryghtuous chylde[n] of the
 good men offered secretly, and orde-
 red the law of ryghtuousnes vnto
 vnite, that the iuste shulde receaue
 good and euell in lyke maner, syn-
 gung prayles vnto the father of all
 men. Againe ther was hearde a dis-
 acording voyce of the enemies, and
 a pyteous crye for chylde[n] that
 were bewailed. The master and the
 seruaunt were punished in lyke ma-
 ner. For they al together, had innu-
 merable that dyed one death.

Ezo. xi. e

Neither were the lyuynge suffy-
 cient to burye the dead, for in the
 twyncklyng of an eye, the noblyest
 nacyon of them was destroyed. As
 ofte as God helped them afore yet
 would it not make them beleue, but
 in the destruccyon of the fyrst bozne
 they knowlege that it was the peo-
 ple of God. For whyle al thynges
 were styl, and when the nyght was
 in

of wysdome.

In the myddest of her course, thy al-
myghty word, o Lorde, lept downe
from heauen out of thy royal trone
as aoughe man of warre, in the
mydd of the lande that was destro-
yed: and the sharpe sword perfour-
med theyr strengthe commaunde-
ment, standing and fyllyng al thin-
ges wpth death, yea it stode vpon the
earthe, and reached vnto the heaue.
Then the syght of the euell dreames
bered them sodenly, and fearfulness
came vpon them vnwares.

Then laye ther one here, another
there, halfe dead, halfe quicke, and ^D
shewed the cause of hys death. For
the vylsons that bered them, shew-
wed them these thynges afore so
that they were not ignoraunt wher-
fore they perished. The temptaciō
of death touched the ryghtuous al
so, & amongst the myltitude in the
wyldernes there was insurreccyon,
but

Eu. xvi. 5. but thy wrath endureth not longe.

For the faultles man went in all the hast, and toke the battayl vpon him brought forth the weapō of his ministracion: enē prayer, and the censours of reconcylynge: set hym selfe agaynst the wrath, & so brought the mysery to an ende, declating therby that he was thy seruaunte. For he ouercame not the myltitude wyth bodyly power, nor wyth weapōs of myght but wth the word he scourgeth him that vexed him, putting the remembraunce of the othe and cōuenaunte made vnto the fathers.

Exo. xxvi.
b. i.

For whē the dead were fallē downe by heaps one vpon another, he stode in the midst, pacified the wrath, and parted the waye vnto the lyuynge. And why: in hys long garinēt was al the beuty, and in the foure rowes of the stones, was the glozy of the fathers grauē, and thi maiesty was
wrytten

of wysdome

Wrytten in the crowne of hys head.
vnto these the destroyer gaue place
and was afraid of them: for it was
only a temptaciō worthy of death.

The death of the Egipcians, & the greates joy of
Iebzues. The meate that was geuen at the di
sire of the people. The elementes serue not on
ly to the wyl of God, but also the wyl of men.

Lapi.

xix.

AS for the vngodli, the wrath a
came vpon the without mercy
vnto the ende. For he knewe what
shuld happen vnto them, how that
(when they had consented to let them
go, and had sent the out with great
diligence) they woulde repent and
folow vpon the. For whē they were
yet mounninge and making lamen- Exo. xliii. a
taciō bi the grates of the dead, they
deuised an other folyshnes, so that
they persecuted the in theyr slepyng.
whome they had caste oute afore
wpyth prayer. Wherof necessity also
brought

brought them vnto this ende, for
they had cleane forgotten the thynges
that happeneth vnto the afore.
But the thyng that was wantynge
of theyr punishment, was requisite
soo to be fulfilled vpon them wyth
tormentes, that thy people myghte
haue a maruelous passage thorow,
and that these might finde a straunge
death. The was every creature facy-
oned again of new, according to the
wyll of theyr maker, obeyinge thy
commaundementes that thy chyl-
dren myght bekept wythout hurte.
For the coulede overshadowed theyr
tentes: and the drye earth appeared,
where afore was water, so that in
the red sea, there was a waye wyth-
out impediment, and the great depe
became a grenefeld, wher thorowe
al the people went that were Defen-
ded wyth thy hand, seying thy won-
derous and maruelous works. For
as

of wyldome

as the hoxses, so were they fed, and
lepte lyke lamibes pray synge thee, o
Lord, whiche hadst delyuered them
And why? they were yet in yndefull
of the thynges that happened while
they dwelt in þe land, how the ground
brought forth the flies in stede of cat-
tell, and how the rpuer scrawled w
the multitude of frogges in stede of
fishes. But at þe last thei saw a new
creacyon of byrdes, what tyme as
they were dysceaued wpyth lust: and
despyred delicate meates. For when
they were speakynge of theyr appe-
tyte the quayles came bp to them
fro the sea, and punyshmentes cam
bpon the synners, not wythout the
tokens whych came to passe afore
by the behemence of the strcmes,
for they suffred worthely accordyng
to theyr wyckednes, they delt so ab-
homynably and churilly with straū
gers. Some receyued no unknowē
gestes

Ex. xlii. a.
Num. xi. 5.

gestes, some broughte the straungers into bandage that dyd them good. Besyde all these thynges ther were some that not onely receyued no straungers wyth theyr wyls, but persecuted those also, and dyd them much euil, that receyued the gladly. Therfore were they punished wyth blyndnesse, lyke as they that were couered wyth sodeyne darcknes, at the doores of the ryghtuous, so that euerye one soughte the entraunce of hys doze.

Gen. xix. e
ii. Re. vi. d

D Thus the elementes turned into them selues, lyke as when owne tune is chaunged upon an instrumente of musyke, and yet all the residue kepe theyr melody, which may easely be perceyued by the syghte of the thynges that are come to passe. The drye lande was turned into a watery, and the thynges that afore swam in the water, went now upon the
the

of wyrdome

the dype ground. The fyre hath power (contrary to hys owne vertue) and the water forgatte hys owne kynde, to quenche. Agayne the flames of the noysome beastes hurte not the fleshe of them that wente with them, neyther melted they the yse, whych els melteth lyghtly. In al thynges haste thou promoted thy people (O Lord) & brought them to honour: thou haste not despyled them, but alway and in al places hast thou stand by them.

The ende of the
boke of wyrdome,
donie.

The boke of Iesus the sonne
of Syrach: whych is cal-
led in Laten Ec-
clesiasticus.

The booke of Iesus

The prologue of Iesus

the Sonne of Sirach vn-
to his booke.

Many and great men haue
declared wysedom vnto
vs, out of the law, out of
the Prophetes and oute
of other that folowed them. In the
whych thynges Israell ought to be
commended by the reason of doctrine,
and wysedome: Therefore they that
haue it, and read it, shuld not onely
them selues be wise there thorowe,
but serue other also wyth teachyng
and wytyng.

After that my graunde father
Iesus had gyuen dyligent labour
to read the law, the Prophetes and
others bookes that wer left vs of our
fathers, and had wel exercised hym-
selfe therein: he purposed also, to
wyte some thyng of wysdome, and
good

The sonne of Syrach.

good matters: to the entēt that they
whych were wyllinge to lerne and
to be wyse might haue the more vn-
derstandyng, and be the more apte
to leade a good conuersacion.

Wherefore I exhorte you to receaue
it louyngly, to red it with diligence
& to take it in good worthe, though
our words be not so eloquent as the
famous oratours. For the thyng
that is wyrtten in the Hebrue toog,
soundeth not well, when it is trans-
lated into an other spech. Not oneli
thys boke of myne, but also the law
the Prophets, and other boks, sound
far otherwyse, thē they do, whē they
are spoken in theyr own language.

Now in the xxxviii. yere when I
cam into Egypt, in y^e tyme of Ptolome-
mi Euerges, & continued ther al my
lyfe, I gat lyberty to read & wyrtte
manye good thynges, Wherefore I
thought it good & necessary to be

S. i.

stow my

The booke of Iesus

stowe my diligence and travayle to
 entetprete thys booke. And consyde-
 ryng that I had tyme, I laboured
 and dyd my beste to performe thys
 booke, and to bring it vnto lichte that
 the straingers also whych are dispo-
 sed to leaue, might apply the
 selues vnto good maners
 and liue according to
 the lawe of the lord.

Wysdome proceedeth and cometh of god. I
 prayle of the feare of god. Ryghtcoulnes is a
 legre to come by wysdome.

Capi.

primo.

lit. Re. iii b
 and. iiii. c
 Job. xxviii
 a
 Iaco. i. a

A wysdome cometh of god
 the lorde, & hath ben euer
 w hym, & is before al tyme
 Who hathc numbred the sande of
 the sea, the dropes of the rayne, and
 the dayes of the tyme.

Who hath measured the heygth
 of heauen, the bredth of the earthe,
 and the depnes of the se? Who hath
 sought

The sonne of Syrach.

sought out the ground of goddes
wysdome, whyche hath bene before
al thynges Wysdom hath bene be-
fore al thynges, and the vnderstan-
dyng of prudence from euerlastyng
(goddes word in the heyghte, is the
wel of wysdom, and the euerlasting
commaundements at the entraunce
of her. (Unto whome hath the roote
of wysdome bene declared? Or who
hath knowen her wyte? Unto wome
hath the doctryne of wysdome bene
discouered and shewed: & who hath
vnderstand þe manifold entraunce of
her. Ther is one: euen the hygheste, &
the maker of al thynges the almighty,
the kyng of power (of whom me-
ought to stand greatly in awe) which
sytteth vpon hys throne, being a god
of domynyon: he hath created her
thorow the holy goste he hath sene
her, nombred her, & measured her. He
hath poured her out vpon al his woꝝ

S. ii.

kes

kes, and vpon al felle, accordynge
to hys gyft: he geueth her ryche by
to them that loue hym. The feare of
the Lord is worshyp, and triumph
gladnes, and a ioyful crowne. The
feare of the Lord maketh a merce
harte, gyueth gladnes, ioye & longe
lyfe. Who so feareth the lord it shall
go wel wyth him at the last, & in the
day of hys death he shall be blessed.

E The loue of God is honourable
wysdome: looke vnto whom it appe
reth, they loue it, for they see what
wonderous things it doth. The feare
of the Lord is the begynnyng of
wysdome, and was made wyth the
faythfull in the mothers wombe: it
shall go wyth the chosen womē, and
shall be known of the righteous and
faithful. The feare of the lord is the
right gods seruice, that preserueth
and iustifyeth the harte and geueth
myth & gladnesse, Who so feareth
the

Col. 3. b.
Pro. ix. b

the sonne of Syrach.

the Lorde, Malbe happy: and when
we haue nede of comforte, he Mal=
be blessed. To feare God is the wis=
dome that maketh ryche, and brin=
geth all good wyth her. She fyl=
leth the hole house wyth her gyftes,
and the garners with her treasure.

The feare of the lord is the crowne
of wysdome: and gyueth plenteous
peace & health. He hath set her and
nobze her knowlege & vnderstanding
of wysdom: hath he poured oute as
rayne: and them that held her faste,
hath he brought vnto honour. The
feare of the lorde is the rote of wys=
dom, & her braunches are long lyfe.
In the treasures of wysdom, is vn=
derstanding and deuocion of knowe=
ledge, but wysdō is abhorred of syn=
ners. The feare of y lord driueth out
syn, for he that is wout feare cānot
be made ryghteous, & hys willfull
boldnes is his own destruccio a pa=
-

feare of
the lord

S.iii.

cient

The booke of Iesus.

ent nra wit suffer vnto the time, and
thē he shal haue the reward of ioye.
A good vnderstanding wil hide his
wordes for a tyme, & manye mens
lypps shal speake of is wysdome. In
the treasures of wisdom is the decla-
ration of doctrine, but the synner
abhorreth the worshyp of god. Whē
somme, yf thou despyre wisdō, kepe the
commaundemēt, and god shal giue
her vnto: the for the feare of the lord
is wisdō & nuttur, he hath pleasure
in fayth and louyng mekenes, and
he shal fyll the treasures therof. Be
not obstinate and vnfaithful to the
feare of the lorde and come not vn-
to hym wyth a double harte. Be not
an ypocrite in the syght of men and
take good hede what thou speakest,
Marke wel these thinges, least thou
happen to fall, and byng thy soule
to dyshonoure, and so God discover
thy secretes, and cast the downe in
the

the sonne of Syrach.

the myddeste of the congregacyon
bycause thou woldeste not receaue
the feare of god & because thy harte
is ful of faynednes and disceyte.

He exhorteth the seruantes of god to righte-
ousnes, loue, vnderstādyng, and pacience, and
exhorteth hym that feare god to belue, to hope
and to loue, bycause god neuer confounded nor
forsaketh the that trust in hym. A counsell vpon
the subtyll, feare, and impacient of harte.

Ca. xii.

My son, if thou wilt com into
the seruise of god, stāde fast
in ryghteousnes & feare, and arme
thy soule to temptacion, settle thyne
hart, and be pacient: bowe downe
thyne eare receaue the words of vn-
derstandyng & chynke not away
when thou arte entised. Holde the
faste vpon god, iayne thy selfe vnto
hym and suffer, that thy lyfe maye
encrease at the laste. What so euer
dothe happen vnto the receayue it

Matt. xlii a
ii. Tim. ii b
i. Pet. iii b

S. iii.

suffer

The booke of Ierem.

suffer in heuynes, and be pacient in
thy trouble. For lyke as golde and
syluer are tryed in the fyre, euen so
are acceptable men in the forniace
of aduersytie.

Sapl. lxxi a
Pso. xvi a

Beleue in God, and he shal healpe
the, order thy waye a ryght and put
thy truste in hym. Holde faste hys
feare, and grow therein. O ye that
feare the Lorde, take sure holde of
hys mercy, shynke not awaye from
him, that ye fal not. O ye that feare
the Lorde beleue hym, and your re-
warde shal not be empty. O ye that
feare the lord put your trust in hym
and mercy shall come vnto you for
pleasure: O ye that feare the Lorde
set youre loue vpon hym and youre
hartes shalbe lyghtened.

Consider the olde generations
of men O ye chyldren and marke
them well, was there euer anye one
confounded, that put hys trust in
the

The sonne of Syrach.

the **Lorde**: **Woo** euer continued **in** hys feare and was forsaken: **W**hom dyd he euer despyse, that cal-
led faythfully vpon hym: **F**or **God**
is gracious and merciful, he forge-
ueth synnes in the tyme of trouble,
and is a defender fro al the that like
him in the truth, **Woo** be vnto him
that hath a double harte, wycked
lyps, and euil occupied hādes, and
to the synner that goeth two maner
of wayes. **Woo** be vnto them that at
lose of harte, whyche put not theyr
truste in god, and therfore shal they
not be defēded of hym. **Woo** be vnto
them that haue no losse pacyence,
forsaken the ryght wayes, and are
turned backe into frowarde wayes.
What wyl they do, when the **Lord**
shall begin to vylte them:

They that feare the **Lorde**, wylle
not mistruste hys worde, and they
that loue him wyl kepe his cōmaun-
demēte

The booke of Iesus

Job. xlii. d Dement. They that feare the Lorde,
wylle seke out the thynges that are
pleasaunt vnto hym, & they that loue
Rom. xiii. b him shal fulfyl hys law. They that
feare the Lorde wylle prepare theyr
hartes, & humble theyr soules in hys
**iii. Regum
xviii. c** sight. They that feare the lord kepe
his commaundementes & wil be paci-
ent til they se him self, saying: better
it is for vs to fal into þe handes of the
lord, the into the handes of men: for
hys mercy is as great as hys selfe.

To our father and mother ought we to
gyue double honour. Of the blessing
and curse of the father & mother.

No man ought ouer curiously
to search out the secretes of god.

Capi

iii.

Fathers. **A** The children of wisdom are &
congregacyon of the rygh-
tuous, and theyr exercyse is obedy-
ence and loue. Heare me your fa-
ther (O my deare chyldren) and do
there

the sonne of Synach.

there after, that ye maye besafe.

For the Lorde wyll haue the father
honoured of the chyldren, and loke
what a mother commaundeth her
chyldren to do, he wyl haue it kepte.
Who so honoureth hys father hys
synnes shal be forgeue hym, and he
that honoureth hys mother is lyke
one that gathereth the treasure to ge-
ther. Who so honoureth his father
shall haue ioye of his owne chyldren
and when he maketh his prayer he
shal be hearde. He that honoureth
his father, shall haue a longe lyfe,
and he that is obedient for the Lorde
des sake, his mother shall haue ioye
of hym. He that feareth the Lorde,
honoureth hys father and mother,
and doth the seruice as it were vn-
to the lord hym selfe, Honour thy fa-
ther in dede, in word, & in al paciēce,
that thou mayst haue his blessing:
for the blessing of þe father buildeth
vp

Exod. xx. b

Deut. v. b

Ephe. vi. a

Ephe. vi. a

ge. xxi. b

and xiv. a

De. xxxii. a

by the houses of the chyl dren, but
the mothers curse roseth oute the
foundacions. Reioyce not whē thy
father is reprovēd, for it is no honoꝝ
vnto the, but a shame for the woꝝ-
thyp of a mans father, is hys owne
woꝝthyp, and where the father is
without honour, it is the dishonesty
of the sonne. My sonne, make much
of thy father in hys age, and greue
hym not as long as he lyueth. And
yf hys vnderstandynge fayle haue
pacyence wth hym, & despyse hym
not in thy strēgth. For the good ded
that thou sheweste vnto thy father,
shal not be forgotten: and whē thou
thy selfe wantest it shal be rewarded
the (and for thy mothers offence,
thou shalt not be recompensed with
good, yea it shalbe fouēd for the in-
rightuousnes) and in y day of trou-
ble thou shalt be remeinbred: thy
synnes also shal melt away, lyke as
the

the sonne of syrach.

the yse in the fayre warme wether.

He that forsaketh his father, shal
come to shame: and he that defiethe
his mother is cursed of god. If thou
perfourme thy workes wth louing
mekenesse, so shalt thou be loued a-
boue other men. The greater thou
art, the more humble thy selfe (in al
thynges) and thou shalt fynde fa-
uoure in the sight of god. For great
power belongeth onely vnto God,
and he is honoured of the lowlye.

Pla. xxb. d

Rom. xii. a

Deu. xii. a

Seke not out the thynges that are
aboue thy capacitie, and searce not
the ground of suche thynges as ar
to myghty for the: but looke what
god hath commaunded the, thynke
vpō that alway and be not curious
in many of his workes. For it is ne-
cessfull for the to se wth thyne eyes,
the thynges that are secreete. Make
not thou to muche searce in super-
fluous thynges, and be not curious

iii

The booke of Ihesus

In many of hys workes: for manye
thynges are shewed vnto the alreedy
whych be aboue the capacite of me
The medlynge wyth such hath begg
led many a man, and tangled theyr
wyttes in vanytie. Now he that lo-
ueth peryl, shall peryshe therein.

An harde hart shal feare euell at
the last (an hart þ goeth two wayes
shal not prosper: and he that is fro-
ward of hart: wyl euer be the worse
and worse.) A wycked harte shal be
ladē wyth sorowes and the vngod-
ly synner wyl heape one syn vpon
an other. The counsell of the proude
hath no helth, for þ plate of syn shal
be roted out of the. The hart of him
that hath vnderstanding shal percei-
ue hygh thynges. & a good care wyl
gladly herke vnto wysdō. An harte
that is wise and hath vnderstanding
wyl absteyne frō synnes, & increase
in the works of ryghtuousnes. Aa
fcs

The sonne of Dyrach.

ter quenched burning fyre, & mercy
reconcyleth synnes. God hath re=
spect vnto hym that is thankeful he
thynketh vpon hym agaynst the ty=
me to come, so that when he falleth
he shal fal in a stronge holde.

psal. xl. a

Deu. xiii. d

Math. v. a

Almes must be done with al mekenes. The
of wysedome and her fruite. Judge
ought to be mercyfull. In exortacyon to es=
chue euell and to do good.

Capi.

lii.

My sonne, defraude not the
poze of his almes and turne
not away thyne eyes fro him
that hath nede. Despise not an hun=
gry soule, & defie not the poze in his
necessite: graue not the hette of hym
that is helpelesse, and wythdraue
not the gyft fro the nedeful. Refuse
not the prayer of one that is in trou=
ble, and turne not away thy face fro
the nedy. Cast not thyne eyes asyde
from the poore, that thou gyue hym
not

Deut. xv. d

mat. xxiii. c

The booke of Iesus

not occasyon to speake euyl of the.
For yf he complayne of the in the
bytternes of hys soule, hys prayer
shall be hearde: euen he that made
hym, shall heare hym. Be curteous
vnto the company of the poore, hū-
ble thy soule vnto the elder, & bowe
downe thy heade to a man of wor-
shipp. Let it not grieve the to bowe
downe thine eare vnto the poore,
but paye thy dette, and gyue hym a
frendly aunswere, and that wylth
mekenes. Delyuer hym that suffe-
reth wronge from the hande of the
oppressoure, and be not fawite hat-
red whē thou syttest in iudgement.
Be mercyful vnto the fatherles as
a father, and be in steade of an hus-
bande vnto theyr mother, so shalte
thou be as an obedient sonne of the
hyghest, and he shall loue the more
then thy mother doth, wysdom bre-
theth lyfe into her chyldren recey-
ueth

Gen. xlii. c.
Exod. li. b

The sonne of Syrach:

ueth them that seke her, and wyl
go before them in the way of rygh-
teousnes. He that loueth her, loueth
life: and they that seke her dyligent-
ly, shal haue great ioye. They that
kepe her, shal haue the herytage of
life: for wher she entreth in, there is
the blessing of god. They þ̄ honour
her, shalbe the seruaunts of the holy
one & they that loue her, are beloued
of god. Whoso geueth ere vnto her,
shal iudge the hethen: & he that hath
respecte vnto her, shal dwell safely.
He þ̄ beleueth her shal haue her in
possessio. & his generacio shal endure
for whē he falleth, she shal go to hi
before al. Fear, dread, & tēracio shal
she bring vpon him, & try him in her
doctryne: til she haue so proued him
in hys thoughts, that he cōmyt hys
soul vnto her. Thē shal she stabli-
sh him bring the right way vnto him,
make him a glad mā, shewe him her

C. i.

secretes

The booke of Iudas

secretes & heape vpon hym treasures of knowlege, vnderstandyng, & righteousnes. But yf he go wrong he shal forsake hym, and gyue him ouer into the handes of hys enemy.

Eph. v. b.
Math. x. c.

Leui. xix. d

My sonne, make much of the tyme, eschue the thyng that is euell, and for thy lyfe, shame not to saye the truth. For ther is a shame that bringeth syn, & ther is a shame that bringeth worshyp & fauoure. Accept no person after thyne owne wyll, that thou be not cōfounded to thyn owne decay. Be not ashamed of thy neighbour in hys aduersyte, and kepe not backe thy counsell when it maye do good nether hyde the wysdō in her beuty. For in the toung is wysedome knowē, so is vnderstanding knowledge, and learnyng in the tailyng of the wyse and stedfastnesse in the works of righteousnes. In no wise speake agaynst þe word of truth, but
be

The sonne of Syrach:

be ashamed of lyeg of thyne owne
ignoraunce. Shame not to confesse
thyne erroure: submyt not the selfe
vnto every mā bicause of sin. With
stād not the face of the myghty, and
stryue not against the streame. But
for þe truth stryue þe vnto death, and
god shal fight for the agaynst thine
enempes. Be not as hastye in thy
toing nether slack & neglyget in thy
workes. Be not as þe Lyon in thine
owne house, destroying thy household
folks & oppressing the ar vnder þe
Let not thin hād be stretched out to receaue, & shut whē þe shuldest giue.

Act. xx. v

In riches may we not put any confidēce. The
vengeaunce of god ought to be feared, and to
repētaunce may we not be slowe.

Capi. v.

Trust not vnto thy riches, & **ay**
say not: tush, I haue ynou-
gh for my life (For it shal not helpe
in þe tyme of vengeaunce & temptaciō).

Luce. xii. b
Ecclē. xi. c

C. ii. Followe

Followe not the lust of thine owne
 harte in thy strength, and sayd not:
 tush, howe haue I had strength, or
 who wil bring me vnder becaule of
 mi works: for Doubtles god shal a-
 uenge it: And say not: I haue com-
 mitted no synnes, but what euell
 hath happened me: For the almygh-
 ty as a pacient rewarder. Bycause
 thy synne is forgeuē the, be not ther-
 fore wythout feare neyther heape
 one synne vpon an other. And saye
 not: tush, the mercye of the lorde is
 great, he shall for geue me my sins,
 be they neuer so many. For loke as
 he is mercyful so goeth wrath from
 hym also, and hys indignaciō com-
 meth down vpon synners. Make no
 tarying to tourne vnto the lord, and
 put not of from day to day: for soo-
 denly shal hys wrath come, & in the
 time of vengeaunce he shal destroy y
 Trust not in wicked riches, for they

Rom. vi. a.

Eccle. xxi. a

Eccle. xvi. b

W

ps. 10. r.

and. xi. a

the sonne of Syrach

shal not helpe the in the day of pun-
nishment and wrayth. Be not cared
aboute to euery wynde, and go not
into euery way: for so doth the syn-
ner that hath a double touge. Stand
fast in þe waye of the lord be stedfast
in thy vnderstanding, a byde by the
word, and, folow the worde of peace
and ryghteousnesse. Be gentle to
heare the worde of God, that thou
mayest vnderstande it, and make a
true answer wth wysdom. Be swift
to heare, but slowe and pacient in
giuing answer. If thou hast vnder-
standyng, chape thy neighbour an
answer: Yf no, lay thine hand vpon
thy mouth: least thou be trapped
in an vndyscryte, word, and so con-
founded. Honoured and worthy is
in a mannes wyse talkyng, but the
tounge of the vndiscrite, is his own
destruccyon. Be not a pryue accu-
ser as longe as thou liuest. & vse no

Eze. vii. b.
Dehe. i. c

Jaco. i. b.

C.iii.

Solander

Leut. xix. b.

sclander wyth thy toung. For shame
and sorow goeth ouer the thefe, and
an euell name ouer hym. He is double
tongued: but he that is aproue ac-
cuser of other men, shalbe hated en-
ued. and cofounded. Se that thou
iustify the smale and great alyke.

It is the property of a spyner to be euell toun-
ged. The doctrine & good counceyl of the wyse
is to be embraced wylsome shulde be searched
for. The profyte thereof.

Capit. vi.

BE not thy neyghbours enemye
for thy frendes sake, for who so
is euell shalbe the heyze of rebuke
and dyshonoure, and who soeuer
beareth enuy and a double tounge
offendeth. Be not proude in the de-
uice of thyne vnderstandyng, least
thy leues wyther, and thy fruyte be
destroyed, and so thou be lefte as a
dye tre. For a wycked soule destroy-
eth hym that hath it, maketh him to
be

the sonne of Syrach

be laghed to scoorne of hys enemy-
es (and byrnyngeth him to the porcyō
of the vngodly.) Alwete word mul-
tipliyeth frends and pacyfeyeth them
that be at variaunce, and a thanke-
full tounge wyll be , plenteous in a
good man. Holde frendshyp wyth
manye, neuerthelesse haue but one
counceler of a thousande.

Ecc. xx. b

B

fendes

De. xlii. b

and. xxx. b

Mich. vii. b

Mat. x. b

Ecc. xxxv.

ii. a.

Yf thou gettest a frende : proue
hym fyrst and be not hasty to gyue
hym credence. For some man is a
frende, but for a tyme and wyl not
abide in the day of trouble. And ther
is some frende that turneth to ene-
mite, & taketh part against the: and
yf he know any hurt by þ, he telleth
it out, again, some frēde is but a cō-
panyon at the table, and in the day
of nede he cōtinueth not. But a sure
frēde wyll be vnto the euē as thyne
owne selfe, & deale faithfully w thy
household folke, if þ suffre trouble &

C. liii.

ad:

aduersitytie he is wyth the, and hy-
deth not hymselfe from the. Depart
from thyne enemyes, yea and be-
ware of thy frendes. A faythfull
frende is a stronge defence: who so
fyndeth such one, fyndeth a noble
treasure. A faythful frend hath no
pere, the weyght of golde and syl-
uer is not to be cōpared to the good-
nes of hys fayth. A faythful frende
is a medecyne of lyfe, and they that
feare the Lord shal finde him. Who
so feareth the Lord shal prosper
with frendes: and as he is hym selfe
so shal hys frende be also. My sōne
receyue doctryne from thy youthe
vp, so shalt thou fynde wysdom tyl
thou be olde. Go to her as one that
ploweth, and soweth, and wayt pa-
ciently for her good fruytes. For
thou shalt haue but lytle labour in
her worke, but thou shalt eat of her
frutes ryght soone. O howe exce-
dyng

Eccle v. 8

The sonne of Syrach.

Dying Sharpe is wysdom to vnlearned me: an vnstedfast body wyl not remaine in her. Unto suche she is as it were a touching stone, and he casteth her from hym in all the haste, for wisdom is with him but in vaine, there be but fewe that haue knowledge of her. But with the that know her, she abydeth euen vnto the appearing of God. Geue eare, my sone, receyue my doctryne, & refuse not my counsell. Put thy fote into her lynkes, and take her yoke vpon thy necke, bow downe thy shulder vnder her, beare her patiently, and be not wery of her bandes. Come vnto her wyth thy hole harte, and kepe her wayes with al thy power. Seke after her and she shall be shewed the: and when thou hast her, forsake her not. For at the laste thou shalt fynde reste in her, and that shall be turned to thy great ioye. The shall
her

Math. vi a

The booke of Iesus

her letters be a stronge defence for
the, and her yoke a glorious raimēt.
For the bewty of lyfe is in her & her
handes at the coupling together of
saluacion. Yea a glorious rayment
is it, thou shalt put it on, & the same
crowne of ioye shalt thou weare.
My sonne, yf thou wylte take hede
thou shalt haue vnderstanding and
yf thou wylt apply thy mynde thou
shalt be wyse. Yf thou wylte bowe
down thyne eare, thou shalt receyue
doctrine and yf thou delight in hea-
ryng, thou shalt be wyse. Stande
wyth the multytude of suche elders
as haue vnderstanding: and consēt
vnto theyr wysdō wyth thyne harte
that thou mayst heare al godly ser-
mons, and that the worthy senten-
ces escape the not. And yf thou see
a man of dyscrete vnderstandynge,
get the soone vnto hym, and let thy
fote treade vpon the steps of his do-
ces

the sonne of Syrach

res, Let thy mynde be vpon the cō- psalm.i.a
maundementes of god, and be ear-
nestly occupied in his laws so shal
he stablishe thy harte, and geue the
wysdom at thyne owne desyre.

We must forsake euill, and yet not iustify our
selues. The behauioure of the wise toward his
wyfe, hys frende, hys chyldren his seruantes
hys father and mother, preystes.

Cap

vii.

DO no euell, so shal there no
harme happē vnto the De-
parte away from the thyng that is
wycked. & no misfortune shal medle
wyth the. My sonne, sowe no euell
thynges in the furrowes of vntyg-
housnes, so shal thou not reape the
seuē folde. Labour not vnto mā for
any lordshyp, neither vnto the king
for the seate of honour. Justify not
thy selfe before god (for he knoweth
thy hart) and desyre not to be repu-
ted wyse in the presēce of the kynge.

Make

psa. cxiii. a
Ecc. vii. c
Job. ix. a. c
Lu. xvi. b

Make no labour to be made a iuge
excepte it so were, that thou coul-
dest myghtelye put downe wycked-
nes: for yf thou shouldest stand in
awe of the presence of the myghtye,
thou shouldest fayle in geuyng sen-
tence, Offende not the multytude
of the cytic, and put not thy selfe a-
monge the people. Bynde not two
synnes to gether: for in one synne
shalt thou not be unpunished. Sai
not tushe, God wyll loke vpon the
multitud of my oblacyns, & when
I offer to the hvest god: he wyll ac-
cept it. Be not faynte harted when
thou makest thy praiser, nether slack
in geuyng of almes. Laugh no mā
to scorne in the heumes of his soule
for God (whych seeth all thynges)
is he that can bryng downe, and set
bp agayn. Accept no lesyng against
thy brother, nether do the same a-
gaynst thy frende, Use not to make
any

Eccle. ii. c.

15

i. Reg. ii. b.

the sonne of Syrach

anye maner of lye: for the custome
therof is not good. Make not many Mat. vi. b.
wordes when thou art amonge thy
elders, and when thou praisest, make Rom. xii. b.
not much bablyng. Let no labory-
ous worke be tedious vnto the, ne-
ther the housbandy whych the al-
myghtye hath created. Make not
thy boaste into the myltitude of thy
wyckednesse but humble thy selfe
euen from thyne harte, and remem-
ber that the wrath shall not be long
in taryng, and that the vengeance
of the fleshe of the vngodly is a veri-
fyre and worme. Seue not ouer thy
frende for any good, nor thy fayth-
full brother for the beste golde. De-
parte not from a dyscrite and good
woman, that is fallen vnto the for
thy porcion in the feare of the Lord
for the gifte of her honesty is aboue
gold. Leuit. xix. c.
Wher as thy seruaunt worketh
truly, entreat hym not euell, nor the
hierlyng

The booke of Jesus

hiresling that is faithful vnto y. Lo
ue a discrete seruaunt as thine owne
soule defraud hym not of his liberte
neither leue him a poore man yf thou
haue cattell, loke well to them: and
they be for thy profyte kepe the. Yf
thou haue sonnes, bryng the bp in
nurtur & lerning and holde them in
awe fro their youth bp. If thou hast
doughters, kepe theyr body & shewe
not thy face chereful towarde them
Mary thy doughter, & so thou shalt
performe a weyghtye matter: but
geue her to a mā of vnderstāding, if
thou haue a wyfe after thine owne
mind, forsake her not (but commit not
thy selfe to the hateful.) Honour thy
father frō thy hole harte and forget
not the sorowfull trauayle that thy
mother had with the: remēber that
thou wast borne thorow the & howe
cast thou recōpence the the thinges
that they haue done for the: Feare
the

Det. xxv. a

Eccle. xxx. a

Eccle. iiii. a

Cobi. iiii. a

Deu. xii. a

The sonne of Syrach.

the lord with al thy soule, & honour
his ministres. Loue thy maker with
al thy strength, & forsake not his ser^{ma. xlii.}
uauntes. ^{b. c.} Feare the lord with al thy
soule, and honour his prestes. Giue
thē theyꝝ porcyō of the fyrst frutes,
and increase of the erth, lyke as it is
cōmaunded the gyue them the shul=
ders, and theyꝝ appointed offerings
and fyrstlinges. Reache thine hand
vnto the pooze, that god may blcse
the wth plēteousnes. Be lyberal vnto ^{Gala. vi. b}
al mē liuing: yet let not but do good ^{Tobi. i. d}
euē to thē that are dead. Let not thē
that wepe be wythout comfort, but ^{Rom. xii. b,}
mouthe wth suche as mourne. Let it ^{mat. xxv. a.}
not greue the to visyte the sycke, for
ȝ^e shal make the to be beloued. What
so euer thou takest in hand, remēber
the end, & thou shalt neuer do amisse

Agaynst thy better is no stryuing. Of the deeth
of thyne enemy mayest thou not reioyce, nor
despise thy neyghbours/ nor the wordes of the
wyle,

Capi.

Math. v. c
Eccl. xiii. a

Stryue not wyth a myghtye man, least thou chaunce to fall into hys hādes. Make no variaūce wyth a ryche man least he happen to bring vp an hard quarel against the. For gold and siluer hath vndon many a man, yea even the hartes of kings hath it made to fal. Striue not wyth a man that is full of wordes, and laye no styckes vpon his fyre: Kepe no company wyth the vnlearned, least he geue thy kyndred an euell reporte. Despyse not a man that turneth hymselfe awaye from synne, and cast hym not in the teeth wythall: but remember that we are frayle euery chone. Thinke scozne of no mā in his old age, for we waxe golde also. Be not glad of the death of thyne enemy but remember that we muste dye al the sorte of vs (and fayne wold we com into ioye) Despyse

Gala. vi. a
ii. Cor. ii.

Leuit. xix.

pyse
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The foule of Speech.

pyse not the sermons of such elders **Ecc. vi. f**
as haue vnderstandynge, but ac=
quaynt thy selfe wyth the wyse sen=
tences of them: for of the thou shalt
learne wysedome and the doctryne
of vnderstanding, and how to serue
great men wythout complaynt. Go
not from the doctrine of the elders,
for they haue learned it of theyr fa=
thers. For of them thou shalt learne
vnderstandynge, so that thou mayst
make aunswere in the tyme of nede
Kynde not the coles of synners, lest
thou be brent in the fyre flames of
theyr synnes Resyst not the face of
the blasphemet, that he laye not
wayte for thy mouth. Lend not vn=
to hym that is myghtyer then thy **Ec. xv. a.**
selfe: Yf thou ledest hym, counte it
but losse. Be not suettye aboue thy
power: yf thou be, then thynke succ=
ly to pay it. Go not to law wyth the
iudge for he wyl iudge according to

The booke of Iesus.

Gen. i. b

Pro. xx. c.
Eccl. i. i. a
Eccl. ix. c.
and, xxxv.
ii. a. b

hys own honour. Trauayle not by
the way with him that is bapnles,
least he do the euell: for he foloweth
hys owne wylfulnes, and so shalte
thou peryshe thozowe hys follie.
Strepue not with him that is angry
and cruell, and go not wyth hym in
to the wyldernes, for blod is nothig
in hys sight, and where there is no
helpe, he shal murther the. Take no
councell at fooles, for they loue no-
thyng but the thynges that please
them selues. Make no councell be-
fore a straunger, for thou canst not
tell what wyl come of it. Open not
thyn hart vnto every mā least he be
vnthankfull to þe, & put þe to reprofe

The leopordes of chastnes ar to be eschued.
An old frende is to be preferred before a new.
The glory and ryches of synners. Righteous
men shuld be hydden to geasse. Laboure is the
chefe thyng in a worke man and wysdome in
a wyse.

Capi.

is.

Be

the sonne of Syrach.

BE not gelouse ouer thy wife &
of thy bosome, that she shal
not some shrood poynte of wycked
doctryne vpon the. Geue not the po-
wer of thy lyfe vnto a woman, leaste
she come in thy strength, and so thou
be confounded. Loke not vpon a wo-
man that is despyous of manye me,
leaste thou fall into her snars. Use
not the cōpany of a woman that is
a player and dauncer, and heare her
not leaste thou peryshe thoroowe her
entysing. Behold not a mayde, that
thou be not hurt in her bewty. Cast
not thy mynde vnto harlots in any Pro
maner of thyng leaste thou destroye
both thy selfe and thyne heritage.
Go not about gasing in euery lane
of the cytpe, nether wander thou a-
broad in the stretes therof. Turne a-
waye thy face from a bewtyful wo-
ma, & loke not vpon þe fairnes of o-
ther. Many a mā hath perished tho Ecc. 1. 16
U. 11. towe

Ge. iii. iiii
 st. Be. xi. a.
 Iudic. x
 and x. xi.

the bewty of women, for thoro we it
 the desire is kindled as it wer a fyre
 An aduouterous woman shall be
 troden vnder fote as myze of euerie
 one that goeth by the waye. Many
 a mā wonderinge at the bewty of a
 straīg woman, hath bene caste out,
 for her words kyndle as a fyre. Sit
 not with an other mannes wyfe by
 any meanes, lye not wyth her vpon
 the bed, make no wordes w her at
 the wine lest thyne hart consent vnto
 her, and so thou w thi blod fal in
 to destruceyō. Forsake not an olde
 fren, for þ new shal not be like him

Olde fren,
 des.

A new fren is new wyne, let him
 be olde and thou shalt drynke hym,
 wyth pleasure. Desyre not the ho-
 noure and ryches of a synner, for
 thou knowest not what destruction
 is for to com vpon him. Delyte not
 thou in the thyng that the vngodly
 haue pleasaure in, beyng suer that
 the vngodly shal not be accepted vnto

the Sonne of Syrach.

tyll theyr graue. Kepe the frome the
man that hath power to slay, so ne-
dest thou not to be a scapde of death
And if thou comest vnto him, make
no fault, lest he happē to take awaye
thy lyfe. Remember that thou goest
in the midst of snares, and vpon the
bulwarke of the cypre. Beware of
thy neyghboure as nygh as thou
canst, and medle wpth suche as be
wysse and haue vnderstandyng. Let
iust mē be thy geastes, let thy mirth
be in the feare of god, let the remem-
brance of god be in thy minde and
let al thy talkyng be in the cōmaū-
dementes of the hygheste. In the
hands of craftesmen shall the wor-
kes be cōmended so shal the princes
of y people in the wyssoō of theyr tal-
king. A māful of wordes is perilous
in his cite: and he that is temerary-
ous and past shame in talkig, is to
be abhoyred.

Eccl. viii. 15
and. xxx
vii. 6

Deut. vi. 1
and. xi. 1
iii. Re. iii. 6

Eccl.

Of

The booke of Iesus

Of Kinges and iudges, pride, & couetousnes
are to be abhoyred. Labour is playced

Capi. 8.

Kinges.

10. 10. 11. b

iii. Re. 11. a

Leui. 19. c.

A Wise iudg will order hys peo-
ple wyth dyscretion, & where
a man of vnderstandynge beareth
rule, ther goeth it wel. As the iudge
of the people is hym selfe even so ar
hys offycers and loke what manner
of mā the ruler of the cite is, suche
are they that dwell therin also. An
unwise destroyeth hys people but
where they that be in auctorite are
men of vnderstandynge, there the
cite prospereth. The power of the
earthe is in the hande of God, and
when hys tyme is, he shal set a pro-
fyttable ruler vpon it, in the hande
of god is the power of man and vp-
on the scribes shal he laye hys ho-
nour. Remember no wronge of thy
neighbour. And medle thou wyth
no vnrightheous woorkes. Pryde is
hatefull

The sonne of Syrach.

hateful befoze god and man and al
wickednes of the heithē is to be ab-
horred. Bicause of vntighteous de-
lyng wōg, blasphemies, and diuers
dysceyt a realme shalbe translated
from one people to an other. There
is nothynge worse then a couetous
man. Why art thou proude o thou
erth and ashes? Ther is not a more
wycked thyng then to loue mony.
And why? such one hath hys soule
to sell: yet is he but fylthy dounge
whyle he lyueth. And though the
physycyon shew hys helpe neuer so
longe, yet in conclusyon it goethe
after thys maner, to day a kyng to
morrow dead. For whē a man dyeth,
he is the heper of serpentis, beastes
& wormes. The begynnyng of māns
pryde is to fal away from god: and
why? his hart is gone from his ma-
ker, for pryde is þe original of al syn.
Who so taketh hold therof, shall be

Here. xviii
Deut. xiii

U. iii.

fylled

filled with cursinges, and at the
last it shal ouerthrow him. Therfor
hath the Lord brought the congrega-
cions of the wycked to dishonour,
and destroyed them vnto ende. God
hath destroyed the seates of proude
princes, and set vp the meke in their
steade. God hath withered the ro-
ses of the proude hethē, and plāted
the lowly amonge them, God hath
ouerthrowen the lādes of the hethē,
and destroyed thē out of the grounde.
He hath cursed thē to wyther away,
he hath brought them to naught,
and made the memorvall of them to
cease fro out of the earth. (God hath
destroyed the name of the proude,
and left the name of the humble of
mynde.) If ryde was not made for
man, neyther wrathfulness for mēs
chyl dren: the sede of man that fea-
reth God, shal be brought to honor,
but the sede which transgresseth the

Sapi. vi. b.
Lu. i. d. xlii.
b. xviii. b.
Gen. xix. a.

the sonne of wyach.

commaundementes of the Lorde,
shalbe shamed. He that is the ruler
among the brethren is holden in ho-
nour among them, and he regardeth
such as feare the lorde. The glozpe
of the ryche, of the honourable, and
of the poore is the feare of God.

Despyse not thou the iuste poore
man, and magnify not the ryche vn-
godly. Great is the iudge, & mighty
in honour, yet is ther none greater
then he that feareth god. Unto the
seruaunt that is discrete, shall the
free do seruyce. He that is wyse and
well nurtured, wyl not grudge when
he is refovrned and an ignoraunte
body shall not come to honour. Be
not proud to do thy worke, and dys-
payre not in the tyme of aduersyte.
Better is he that laboureth & hath
plentuousnes of al thynges then he
that is gorguous and wated bread.

My sonne, kepe thy soule in me-
kenes

Pro xviij a
Eccl. xliij b.

The booke of Iesus

Who shal iustify him þe synneth a-
gainst himself, who wil honor himþ
dishonoureth his own life. The po-
re is honoꝛeth for his faithfulness &
truth, but the ryche is had in repu-
tacyon, bycause of hys goodes. He
that ordereth hym self honestly in
pouerte. How much more shal he be
haue hym self honestly in ryches.
And who so ordereth him self vnho-
nestli in riches, how much more shal
he behaue hym selfe vnhonestlye in
pouerte.

The prayse of humillite. After the outwarde
aperaunce ought we not to iudge. Of hedy &
rather iudgemēt. The ryche is not without of-
fence. Al thynges come of god. All men are not
to be brought into thy house.

Lapi.

xi.

Gen. xli. f
Dani. vi. a

The wisdom of him þe is brought
low, shal lift vp his heed, & shal
make him to sit amōg great mē. Co-
mede not a mā to his beuty, neythor
despise a mā in is vter aperāce. The
bee

The sonne of Syrach.

hee is but a smal beast among þe foue Actu. xii. 6
les, yet is her frute exceeding swete.

Be not proud of thy reynēt, & exalt
not thy self in the day of thy honoz:
for the workes of the hyes onlpe are
wōderful, yea glorious, secret, and
vnknowē at his workes. Many tira
tes haue bene fayue to spt downe
vpon the earth, and the vnlykelye
hath worne the crowne,

1. Re. xv. 2

Many mighty mē haue bē brought
low, and the honorable haue bene
deliuered in to other mens handes,

Deu. xlii. 3
and. vii. 6
Josu. vii. c
and. xx. c
p. 10. xvi. 3

Condempne no mā befoze thou haste
tryed oute the mater, and whē thou
hast made inquisiciō, then resourne
ryghtucously. Geue no sentence be
foze thou hast heard the cause, but
fyyste let men tell oute theyr tales.

Striue not for a mater þe touchethe
not thy selfe, and stande not in the
iudgement of sinners.

Mat. xix. c
1. Cl. vi. b.

My sonne
medle not with many maters: and if
thou

Pro. x. c.

thou wilt be riche, thou shal not get it, and thought thou cōnest thy way afore: yet shalte thou not escape.

Job. xiii. c.

Ther is some man that labourerth, and the more he werpeth him selfe, the lesse he hath. Agayne, some man is slouthfull, hath nede of helpe, wā teth strength & hath greate pouerte and godes eye loketh vpon hym to good, setteth hym vp from hys low estate, and lyfteth vp hys heade, so that manye men maruell at hym, and gyue honour vnto God. Prosperite and aduersite, life and death,

Job. i. c.

Eze. xxviii.

pouertye and rycheffe come of the Lord. (Wysdō, nurtour, and knowledge of the law are wyth god: loue, and the wayes of good ar with hym) Errour and darknesse ar made for synners: and they that exalte themselves in euell, waxe olde in euell.

The gifte of God remaineth for the ryghtuous and his good wyll shall haue

The sonne of Syrach.

haue prosperite for euer. Some mā ^{Luce. xli. b.}
is ryche by lyuyng nygardly, & that
is the porcion of his reward in that ^{Luce. xli. a.}
he sayth: nowe haue I gotten reste,
and now wpll I eate and drynke of
my goodes my selfe alone. And yet
he cōsidereth not that the tyme dra-
weth nye (& death approched) that
he must leaue al these thinges vnto
other mē, and dye hym selfe. Stāde
thou faste in thy conuenaunte and
exercise thy self therin, and remaine
in the worke vnto thy age. Cōtinue
not in the works of sinners but put
thy truste in god, and byde in thyne
estate: for it is but an easy thyng in
the sight of god, to make a poze mā
rych, and that sodenly. The blessing
of god hasteth to the rewarde of the
ryghtuous, and maketh hys frutes
soone to floryshe and prosper. Say
not: what helpeth it me: & what shal
I haue the whyle: Agayn saye not:

Ec. xviii. I haue ynough, how can I wante?
 When thou arte in welfare, forget
 not aduersite: and whē it goeth not
 wel with the, haue a good hope that
 it shal be better. For it is but a smal
 thyng vnto god, in the day of death
 to rewarde euerye man accordyng
 to his wayes: The aduersite of an
 houre maketh one to forget al plea-
 sure: and when a man dyeth, hys
 workes are dyscouered. Praise no
 bodye before hys deathe, for a man
 shal be knowē in his chyldre. Bring
 not euey mā in to thyne house, for
 the dysceytfull layeth wayte diuerfly
 23 Like as a partych in a maunde, so
 is the harte of the proude: & like as a
 spyre, that loketh vpon the fal of his
 neyghboure. For he turnethe good
 vnto euell, and sclaudreth the cho-
 sen. Of one sparke is made a greate
 fyre (and of a dysceytfull, man, is
 blood increased) and an vngodlye
 man

the sonne of Syrach.

man layeth wayte for bloode. Beware of the deceptfull, for he ymagineth wycked thynges, to brynge the into a perpetual shame. If thou takest an aleaunt vnto the, he shall destroy the in vnquietnes, and dzyue the from thy wayes.

Unto whō we ought to do good
Enemies ought to be escheued.

Capi.

rit.

When thou wilt do good, know
we to whome thou doest it, &
so shalt thou be greatly thanked for
thy benefites.

Gala. vi. 2.

Time. v. 2

Do good vnto the ryghtuous
and thou shalt finde great rewarde,
thought not of hym: yet no doubt,
the lord hym selfe shall rewarde the.
He standeth not in a good case that
is alway occupied in euell, and ge-
ueth no almes: for the best hateth
the synners, and hath mercy vpon
the that shew þe works of repētance

Geus

The booke of Iesus

Geue thou vnto such as feare god
and receiue not a sinnet. Als for the
vngodly and synners, he shal recō-
pence vengeaunce vnto them, and
kepe them to the day of wrath. Geue
thou vnto the good, and receiue not
the synner: Do well vnto hym that
is lowly, but geue not to the vngod-
ly. Let not the breade be geuen hym
that he be not mightier then thy self
therin: For so shalte thou receyue
twyse as muche euil, in al the good
that thou dost vnto him. And why:
the highest hateth sinners, and shal
rewarde vengeaunce to the vngod-
ly. In prosperyte, a frende shal not
be known, and in aduersyte an e-
nemye shal not be hyd. For when a
man is in welth, it greueth hys ene-
myes: but in heuynes and trouble
a man shal know his frende. Trust
neuer thyne enemye, for lyke as an
yon cutteth, so doth his wickednes
and

The sonne of Syrach.

and thoughe he make muche crow-
chynge an knelyng, yet kepe wel thy
minde, and be ware of him. Set him
not by the, neither let him syt at thy
ryght hande: leaste he turneth hym,
get into thy place, take thy rowme
and seke thy scat, and so thou at the
laste remember my wordes, and be
pycked at my sayinges.

Who wil haue pitie on the charme,
that is stynged of the lerpēt, or of al
such as comie the beasts: Euen so
is it wth hym that kepeth compayne
wyth a wycked man: & lappeth hym
self in hys syns. For a season wil he
byde wth the, but if thou stōble he ta-
reth not. An enemy is swete in his
lyps, & ymagineth dysceyte in hys
hart, to throw the into y^e pit: y^e he cā
wepe wth hys eyes, & if he may fynde
oportunitie: he wyll not be satysfied
with blod yf aduersite com vpoⁿ the,
thou shalt finde him there fyrst. and

E
Acce. xii. b.

X. i.

thought

The booke of Iesus

though he pretende to do the healpe,
yet shall he vndermyne the, he shall
shake hys head, and clap his handes
ouer the for very gladdnes & whyle
he maketh many words he shall dys-
gyse his countenaunce.

The companies of the proude, and of the rich
are to be eschued. The loue of God. Like do
company with their lyke.

Lapi.

xiii.

Who so toucheth pitch, shalbe
defiled withal: and he that is
familiar wpth the proude, shal cloth
him self with pride. He taketh a bur-
then vpon hym, that accompaneth
a more honorable mā then hymself.
Therefore kepe no familiarite wpth
one that is richer the thy selfe. How
agree the kettell and the potte toge-
ther: for if the one be smittē against
the other it shal be brokē. The vyche
dealeth vntyghteouslye, and threter-
neth wpthall but the poore beyng
oppressed & wrogfully dealt withal,
suffreth

The sonne of Hyach.

suffereth scarcenesse, and geueth
fayer wordes, yf þ he for his profyte
he vseth the: but yf thou haue no
thyng, he shal forsake the. As longe
as thou haste anye thyng of thyne
owne he shalbe a good felowe wyth
the: yf he shal make the a bare man
and not be sorre for the: yf he haue
nede of the, he shal defraud the: and
(wyth a pryue mocke) shal he put
the in an hope, and geue the al good
wordes, and say: what wantest thou?
Thus shal he shame þ in his meate
vntyll he haue suppe the cleane by
twyse or thryse, and at the last shal
he laugh the to scoone. Afterwarde
whē he seith that thou hast nothing
he shal forsake the and shake hys
head at the. (Submyt thy selfe
vnto God, and wayte vppon hys
hande. Beware that thou be not
deceaved and broughte downe in
thy synplenesse. Be not to humble

The booke of Ieremo

in thy wysdom: least when thou art
brought lowe, thou be disceayued
thorowe folyshnes, yf thou be called
of a myghty man, absent thy self so
shall he cal the to hym the more oft.
Drease not thou vnto hi, that thou
be not shut out: but go not thou far
of least he forget þ. Withdraw not
thy selfe from his speach, but beleue
not hys many wordes. For wyth
much cōmunicacion shall he tempte
the, and wyth a priuy moke shall he
question the of thy secrets. The vn
merciful mynde of hys shall marke
thy wordes, he shall not spare to do
the hurte, and to put the in pryson.
Beware, and take good hede to thy
self, for thou walkest in pavel of thy
ouerthrowynge. Nowe when thou
herest his wordes make þ as though
thou werst in a dreame and wake vp
Loue god al thi life long, & cal vpo
him in thy nede. Euery beast loueth
hys

the sonne of syrach.

hys liken euen so let euery mā loue
his neighbour. All flesh wil resort to
thyr lyke, and euery man wyl kepe
cōpany wth suche as he is hym selfe
But as the wolfe agreith wth the
lambe, so doth the vngodlye wth the
righteous. What felowshyppe shuld
an holy man haue with a dog How
can the ryche and the poore agre to-
gether: The wyld Ass is the Lions
praye in the wyldernes, euen so are
poore mē the meate of the rich Lyke
as the proude may not away wth
lowlines, euen so do the riche obhor
the poore, yf a rich mā fall, his frēds
set hym vp again: but whē the poore
falleth. his acquayntaunce for sake
hym. Yf a ryche mā fall into any er-
roure, he hath manye helpers he spe-
keth proud words and yet mē iustifi
him (But yf a poore mā go wrōg he
is punished: y^e though he speke wise
ly yet can it haue no place. Whē the

II. Cor. vi. e

The booke of Iesus

riche man speaketh, euery body holdeth his tounge: and looke what he sayth, they prayse it vnto the clouds. But if the poore mā speake, they say: What felow is thys? And if he do a myste, they shall destroye hym. Ryches are good vnto him that hath no syn in hys conscience, and pouertye is a wicked thing in þe mouth of the vngodly. The hart of mā chaūgeth hys cōtenaunce, whether it be in good or euil. A chereful cōtenaunce is a tokē of a good harte, for els it is an hard thyng to know þe thought.

The offence of the tounge. Mā is but a vayne thing. Hapye is he that conserueth in wysdom.
Lapi. xliii.

Ecel. xvi. c.
and xxv. c.
Jam. iii. a.

Blessed is the mā that hath not falle with þe word of his mouth. And is not prycked wpth the conscience of syn. Hapye is he that hath no heuines in hys minde, and is not fallen from hys hope. It becomethe not a couetous man and a nygard,

the sonne of Syrach.

to be ryche, and what shoulde a ny-
garde do wyth golde. He that wyth
all hys carefulnes heapeth together
vnrighthuoufly, gathereth for other
folks & another mā shal make good
chere wyth hys gooddes. He that is
vycked vnto hymselfe, how shoulde
he be good vnto other men, how cā
such one haue anye pleasure of hys
gooddes: Ther is nothyng worse thē
when one dysfaouureth hym selfe,
and this is a reward of hys vycked
nes. Yf he do any good, he doth it
not knowyng therof, and agaynste
hys wyl, and at the last he declareth
hys vngraciousnes. A niggard hath Pro. xviii. 22
a vycked eye, he turneth away Eccle. i. 8
hys face: & despiseth hys own soule. B
A couetous mans eye hath neuer
ynoughe in the porcyon of vycked-
nes, vntyll the tyme that he wy-
thet away, & hath lost his own soul
A vycked eye sparreth bread & there
is

X.iiii.

The booke of Iesus

is scarfenes vpon his table. My son,
do good to thi self of that thou hast,
and geue the lord his due offerings.
Remember that death taryeth not,
and howe that the couenaunt of the
graue is shewed vnto the: for the co
uenaunt of thys world shall die the
death. Do good vnto thy frende be
fore thou dye: and accordyng to thy
habylite reach out thynne hande and
geue vnto the poore. Be not dysa-
pointed of the good day, and let not
the porciō of the good day, ouerpasse
the. Shalt thou not leaue thy tra-
uayles and labours vnto other mē.

In the deuyding, of the heritage,
geue and take, & sanctify thy soule.
Worke thou ryghtuousnes before
thy death, for in the hell there is no
meate to fynde. All fleshy shall fade
away lyke grasse, & like a flourishing
leafe in a grene tree. Some growe
some at cast downe: euē so is the ge-
neracion

Eccle .iii. i

Eccle .iii. b

Luc. x. b. b.

Psal. xi. a.

i. Pet. i. b.

James. i. d.

neracion of flesh and blood: one cō=
 mitted to an end, an other is bozne.
 All transpoyre thynges shall rayle &
 at the laste, and the workes thereof
 shal go withal. Every chosen worke
 shal be iustified, and he that mēdeth
 wythal, shall haue honoure therein.
 Blessed is the man that kepeth hym
 in wysdom, and exercyseth hym selfe
 in vnderstāding, and with discreciō
 shal he thinke vpon the forknowledge
 of god. Which cōsydēth the wayes
 of wysdom in his hart, hath vnder=
 standing in her secretes, goeth after
 her (as one that seketh her out) and
 cōtynueth in her wayes. He loketh
 in at her windowes and harkeneth
 at her doores. He taketh hys rest be=
 syde her house, & fasteneth hys stake
 in her walles. He shal piche his tēte
 nye vnto her hand, and in his tēte
 shal good thynges rest for euermore
 He shall set hys chyldren vnder her
 coue=

The booke of Iesus
couetyng, and shal dwell vnder her
braunches. Under her couetyng
shall he be defended from the heate
and in her glozy shal he rest.

The goodnesse that foloweth hym which fea-
reth god, god reiecteth & casteth of the synners,
god is not the author of euill.

Capi.

r.

HE that feareth God, wyl do
good: & who so kepeth y^e law,
shal optayne wysdom. As an
honorable mother shal she mete him
and as a virgin shal she receiue him.
With the bread of lyfe and vnder-
standing shal she fede him, and geue
him the water of wholsome wyledō
to drynke, yf he be constaunt in her,
he shal not be moued: & yf he holde
hym faste in her, he shal not come
to confusyon. She shal brynge
hym to honour amonge his neygh-
bours, and in the myddest of the cō-
gregacion shal she open his mouth,
with the spirit of wiledō and vnder
standing

Mat. iiii a
Iohā. iiii a

the sonne of Syrach.

standing shal she fyll him and cloth
him wpth the garnēt of gloꝝy. She
shal haue the treasure of mirth and
ioye vpo him & geue him and eucla
sting name to heritage. Follysh men
wyl not take hold vpo her: but such
as haue vnderstāding wyl mete her
(folysch) men shal not se her for she is
far fro pryde and decept. Men that
go about w lyes wyl not remēber:
her but men of truth shal be found
in her, and shal prosper euen vnto
the beholding of god. Praise is not
seniely in the mouth of the vngodly
for he is not sent of the lord. For of
god commeth wisdō, and the praise
shal stande by the wisdom of God,
and shalbe plentuous in a faythful
mouth, and the Lorde shal geue it
vnto hym. Say not thou. It is the
Lordes faute that I am gone by
for þ shalt not do þ thinge that god
hateth. Saye not þ he hath caused
me

Gene. i.

Iere. li. b

to do wrong, for he hath no nede of
the vngodly. God hateth abhomy-
nacion of erroure, & they that feare
god wyl loue none such. God made
mā frō the beginning, and left him
in the hand of his counsell. He gaue
hym hys commaundementes and
pzeceptes: yf thou wylt obserue the
cōmmaundementes, and kepe accep-
table faithfulness for euer, they shal
pzeferue the. He hath set water and
fyr before the, reach on thine hande
vnto whych thou wylt. Before mā
is lif and death good and euil: loke
what hym lyketh, shalbe geue hym
For h wisdom of god is greate and
myghty in power, and he holdeth al
men contynually. The eyes of the
Lord ar vpon them that feare him,
and he knoweth all the workes of
man. He hath commaunded no mā
to do vngodlye, neyther hath he ge-
uen any man space to synne.

Of

The sonne of Syrach.

Of unhappy and wyched chyldren. How
can hyde hym selfe from God. An exhortacion
to the recepyng of instruction.

Capt.

xvi.

DElyte not thou in the multi-
tude of vngodly chyldren, I
haue no pleasur in the, if they feare
not God. Truste not thou to theyr
lyfe, and regard not theyr labours:
for one son that feareth god, is bet-
ter then a thousand vngodly. And
better it is for a mā to dye wythout
chyldren, then to leue be hynde hym
such chyldren as ar vngodly. For bi
one that hath vnderstanding, maye
a whole citi be vpholde but though
the vngodly be many, yet shall it be
wasted thorow the many such thin-
ges hath myne eye sene, and geater
thynges then these haue I herde Ecc. xxi. 6
wyth myne eares. ¶ In the cōgre-
gacyon of the vngodlye shall a fyre
burne, and among vnfaithful pro-
ple

Gen. vi. a. ple that the wrath be kindled. The
 old grautes obtayned no grace for
 they: syns, whych were destroyed,
 trusting to they: own strength. Ney
 ther spared he the amonge whome
 Gen. xix. c. Loth whych was a straunger, but
 smot the and abhorred the because
 of the pryde of they: words. He had
 no pytpe vpon them, but destroyed
 all the people, that were so stoute in
 Ma. xiii. c. synne. And for so much as he ouer
 and. xlv. c. saw not the syxt hundredth thousad,
 that gathered them selues together,
 in the hardnes of they: hart: it were
 meruell yf one beyng hard necked
 Ecc. v. a. shuld be fre. For mercy and wrath, e
 is with him: he is both mighti to for
 geue & to poure out displeasur. Lik
 as his mercy is great, euen so is his
 punyshment also, he iudgeth a man
 accordig to his works. The vngod
 ly shal not escape in his spoyle, and
 the longe pacience of him that sheweth

The sonne of Syrach:

With mercy shal not hyde behynde.
All mercy shal make place vnto e-
uery mā accordyng to the worthy-
nesse of hys workes: and after the
vnderstanding of hys pylgrimage.
Say not thou: I wyl hyde my self
from god, for who wyl thynke vpo
me fro aboue. I shal not be knowē
in so greate a heape of people for
what is my soule amōg so many cre-
atures: Behold, the heauen, yea the
heauē of heauēs, the depe, the earth
and al that ther in is shal be moued
at his presēce: the mountaynes, the
hylles, and the foundacyons of the
earth shal shake for feare when god
visyteth them. These thynges doth
no hart vnderstand, but he vnder-
stādeth euery hart. & who vnderstan-
deth hys wayes: No man seyth hys
stormes, and the moost parte of hys
workes ar secreete. Who wyl declare
the workes of hys ryghtuousnesse

or who shal be able to abyde them:
For the couenaunte is far from some
and tryng out of men is in the end
He that is humble of hert, thinketh
vpon such thynges: but an vnwyse
and erreneous mā casteth his mind
vnto folysh thynges.

D My sonne, herken thou vnto me,
and learne vnderstanding, & marke
my wordes wyth thyne hart. I wyl
geue the a sure doctryn, and plainly
shal I instructe the (ma ke my wor-
des then in thyne harte for in rygh-
tuouines of the spyrite do I speake
of the wōders that god hath shewed
among hys workes from the begin-
nyng. And in the truth do I shew
the knowledge of hym.) God hath
sette hys workes in good ordre from
the begynnynge, and parte of them
hath he sūdred frō y other. He hath
garnysshed hys workes from euer-
lastyng, and theyr beginnynges ac-
cordinge

The sonne of Syrach.

according to theyr generaciōs. None
of them hyndred an other, neyther
was any of them dysobedient vnto
his words. After this, god looked vp
on the earth, & filled it wth his goods
wth al maner of lypuge beastes
hath he couered the ground, & they
al shal be turned vnto earth againe

The creatiō of mā, and the goodnes that god
hath done vnto hym. Of almes. r. p. n. t. a. u. n. c. e.

Capl.

v. 11.

Ood shapē mā of the earth, & Gen. 1. 26
made him after hys owne y-
mage & turned hym vnto earth a-
gayne, & clothed him with his owne
strength. He gaue hym the number
of dayes and certayne tyme, y^e and
gaue him power of the thinges that
are vpon earth. He made al flesh to
stande in awe of hym, so that he had
the dominyon of all beastes and
fowles. He made out of hym an hel-
per lyke vnto hym selfe, and gaue
P. i. them

The booke of Iesus

Gene. ii. d, them dyscrecyon and tounge; eyes
and eares, and a hart to vnderstand,
and fylled them wyth instruccyon
and vnderstandyng. He created for
them also the knowledge of hys spy-
ryte, fylled theyr hartes wyth vnde-
standing, and shewed the good and
euell. He let his eye vpon theyr hartes
Declaryng vnto them his great and
noble works: that they shuld prayse
hys holy name together, reioyse of
his wōders, & be telling of his noble
actes. **Exod. xi. a** He sayde thys, he gaue the in-
Deut. xi. b struccyon, & the law of lyfe for an he-
and. iiii. c ritage. He made an euerlastyng co-
uenaunt w̄ them and shewed them
his righteousnes & iudgmiēts. They
saw hys glory wyth theyr eyes, and
theyr eares hard the maiestye of hys
voyce. And he sayde vnto them: be-
ware of all vnrightheous thyngs he
gaue euery man also a comynadē-
ment concernyng hys neyghboure
Theyr

The sonne of Synach.

Theyr wayes are euer before him, Rom. xlii
and are not hid fro his eyes. He hath Deu. xlii. 8
set a ruler vpon euery people; but and. 2. 8
Israel is the lords porcion. All they
workes are as the sunne, in the light
of god, and hys eyes are alwaye loo=
kyng vpon their wayes. All theyr Ecc. xlii. 8
vntyghtuousnes are manifest vnto
hym, and al theyr wyckednes are o=
pen in hys syght. The mercy that
a man sheweth is as it were a putie ma. xlii. 8
wyth him, & the grace that is gyuen
to mā preseructh hym as the apple
of an eye. At the last shall he awake
and reward euery mā vpon hys head
and shall tourne them together into
the nethermost partes of the earth.
But vnto them that wyl repent, he and. xlii. 8
hath geue the way of righteousness.
As for such as be weake, he comfort=
ed them, suffered them and sendeth
them the porcion of the beryte. O
turne the vnto the Lord, forsake the
P. ii. synnes

Isa. vii, a.
Ec. xiii, d

spines, make thy prayer before the
 Lorde, do the lesse offence, torme a-
 gayne vnto the lord, forsake thyne
 vnyghtuousnesse, be an vtter e-
 nemye to abhominacion, learne to
 know righteousnes, & iudgmēt of
 god stād in the porcion þ is set forth
 for the, and in the praiet of the most
 hye god, go in the porciō of the hole
 world, with such as be lyuyng and
 geue thanks vnto god. Who wyll
 prayse the lord in the hel? Abide not
 thou in the etroure of the vngodly,
 but geue hym thanks before death.
 As for the dead thankfulness per-
 shed fro him as nothing. Geue thou
 thanks in thy lyfe, ye whyle thou
 art lyuyng & whole shalt thou geue
 thanks & praise god, and reioyce in
 hys mercy. O how greate is the lo-
 uing kyndnes of the Lord, and his
 mercyfull goodnesse vnto suche as
 tume vnto hym. For al things may
 not

the Sonne of Syrach.

not be in man: & why the son of mā
is not immortall, & he hath pleasure
in the vanite of wickednes. What is
more cleare thē the sunne: yet shall
it faile, Or what is more wicked thē
the thing that flesh & blood hath y=
magyne & that same shall be repro=
ued: The lord seith the power of the
hye heauen and all are but earthe
and ashes.

The meruelous, workes of god. The misery &
wickednes of man. Agaynst god ought we
not to complayne. Pray must we continually.

Capt.

xvii.

HE þ liueth for euermore, mā
de al things together, god on
ly is righteous & remaineth a
victorious king for euer. Who shall
be able to expresse þ workes of hym:
Who wyl seke out the ground of his
noble actes. Who shall declare the
power of hys greatnesse: Or who
wil take vpō hi to tel out hys mercy
As for þ wonderous workes of the

P.iii.

Loꝛde

3

Gen. i. a

Psal. c. v. a

Ecc. xlii. d

The booke of Ieremias:

Isa. 40. 20
Is. 40. 21.

lord ther may nothing be taken fro
them, nothyng maye be put vnto
the, neyther may the ground of them
be found out. But when a man hath
done his best, he must begin again,
and whē he thynketh to be come to
an end, he must go agayn to his la-
bour, what is mā wherto is he wo:-
the what good or euell cā he do. ¶ If
number of a mans dayes be almost
an hundred yere, it is much. Lyke
as the dropes of raine are vnto the
sea, and as a granel stone is in com-
parison of the sand: so are these few
yeres to the dayes of euerlastyng.

¶ Therfore is the lord pacient with
them and poureth out hys mercye
vpon them. He sawe and perceiued
the thoughtes and ymaginacions
of theyr harte, that they were euell:
therfore heaped he vp his mercyfull
goodnes vpon the, & shewed the the
waye righteousness. The mercy of a
man

the sonne of syrach.

man hath, teacheth to hys neybour:
but the mercy of god is vpo al flesh
he chasteneth he teacheth & nurtu-
reth: yea even as a shepheard tur-
neth agayne his flocke: so doth he al
thē that receiue chastening, nurture
and doctrine. Mercyfull is he vnto
thē that stand in awe of hys iudge-
mētes. My son whē thou dost good &
make no grudgynge at it, & whatso-
euer thou geuest speake no discōfor-
table wordes, shal not y^e dewe colecth
heate: euen so is a worde better thē a
gyft. Is not a frendly word a good
honest gyft: but a gracious mā ge-
ueth thē both. A sole shal cast a man
in the trette and to rughlye: and a
gyft of the nygarde putteth out the
eyes. Set the out rightousnes before
thou come to iudgemente. Learne
before thou speake, & go to physyke
or euer thou be sycke examyn iudge
thy self before the iudgemēt com and

Ecc. xli. a

pro. xviii. a

b. xv. s

Eccle. xii. b

1. Cor. xi

P. liii.

so

The booke of Iesus.

Lu. x. vii. c.
Eccle. x. vi. c.

Eccle. x. i. d.

so shalt thou fynd grace in the sight
of god. Humble thy selfe afore thou
art sycke, and in tyme of thy disease
shew thy conuersacion, Let not to
pray alway, & stand not in feare to
be reformed vnto death, for the re-
ward of god endureth for euer. Be-
fore thou prayest, prepare thy soule
and be not as one that tēpted God,
Thynke vpon the wrathfull indig-
nacion that shalbe at the end, and
the houre of vengeance, whē he shal
turne away his face, whē thou hast
ynough: remēber the time of hūger:
and when thou art riche, thinke vpo
the tyme of pouerte & scarcenes. Fro
the mourning vntyll the euenynge
the time is chaunged, and all suche
thynges at sone done in the sight of
god. A wyse man feareth god in all
thynges, and in the daues of trans-
gression he kepeth him selfe fro syn.
A discrete mā hath pleasure in wyf-
dom

the sonne of Syrach.

Donie, and the that synneth her, maketh much of her. They that haue had vnderstanding, haue delte buseli in words, haue vnderstand y^e truth and rightuousnes, and haue sought out wyse sciences & iugementes. Follow not thy lustes, but turne the fro thyne owne wyl. For yf thou gapest thy soule her owne desyres, it shall make thyne enemyes to laugh the to scoyne. Take not thy pleasure in greate voluptuousnesse, and medle not to much w^{al}. Make not to gret chere of the thyng that y^e hast wun by auantage, lest thou fal into pouerte & haue nothing in thy purse.

Rom. vi. 12.
and. xli. 1.

Wine and whoredom bringeth to pouerty. In thy wordes must thou vse discrecion. The difference of the wyl dom of god and man, whereby thou mayst know what is in a man. Correction must be used without anger. Capit. xli

A Labouring man that is geue^d
hnto drunkenesse, shal not be
ryche

Gen. xix. 8
iii. 18. xi. 8

Ios. xxii. 1

rych, and he that maketh not muche
of smal thinges: Chal fal bi litle and
lytle. Wypne and wemē make wyse
men rennegates: & put men of vn-
derstanding to reprofe: & he that ac-
cōpanieth aduouterers, Chal become
a wicked man. Mothes & wormes
Chal haue him to heretage, yf he Chal
be set vp to greater exāple, and hys
soule Chalbe roted out of the nūber
He that is hasty to geue credence, is
lyght mynded: and dothe agaynste
hym selfe. Who so reioyceth in wic-
kednes Chal be punyshed: he that
hateth to be reformed, hys, lyfe
Chalbe shortened and he that ahhor-
red bablyng of wordes, quenche the
wyckednes. He that offēdeth agāst
his own soule, Chal repēt it: & he yf re-
toiseth i wickednes, Chalbe punyshed
Reherse not a wicked and churlish
worde twyse, and thou Chalte not be
hindred. Shew thy secretes neither
to

the sonne of Synach.

to frend nor to fo, and yf thou haste
offended, tel it not oute. For he shall
herke vnto the and marke the: and
whē he fyndeth oportunitie, he shall
hate the (and so shal he be alwaye a-
bout the) yf thou hast heard a word
against the neibour, let it be dead yd
in the: & be sure, thou shalt haue no
harmie therby. A sole trauayleth yd
a word, like as a womā that is pay-
ned with bearing of a child. Like as
an arrow shot in a dogges thyngh, so
is a word in a fooles hart. Tell thy
frend his faut lest he be ignorant, &
say. I haue not done it, or if he haue
spoken, that ye do it no more. Re-
proue thy neyghbour, that he kepe
hys toung, and yf he haue spoken,
that he say it no more. Tel thy ney-
bour hys faute for oft tymes an of-
fence is made, and geue not credēce
to euery word. A man falleth some
time with his toung, but not yd his
wyl

Ecc. ix. xlii. d
and. xvi. c.

Luc. xix. d
Mat. xvii. b

The booke of Iesus

Ecc. xlii. a
and. xlv. a.
Iames. iiii. b

wyl. For what is he, that hath not
offended in his toung. Geue they ney
bour warninge, betoze thou threate
hym, & geue place vnto the lawe of
the lord. The feare of god is al wis
dom, and he that is a right wise mā
kepeth the law, As for the doctryne
of wickednes. it is no wisdom, and the
prudence of synners is no good vn
derstanding: it is but wickednes and
abhomination and blaspheming of
wisdom. A simple man of smal vn
derstanding that feareth god, is bet
ter then one that hath much wisdom
and trasgresseth the law of the hiest.
D A crafty suttel man can be wise, but
he is vnrightheous, and wyth giftes
he wresteth the open and manyfest
law. A wycked mā can behaue hym
selfe hūbly, and can douke with his
head, & yet is he but a discerner with
in. He hydeth his face, and disguy
seth it: and because he shulde not be
known

Mat. vi.

The sonne of Syrach.

known: he preventeth the. And
thoughe he be so weake that he can
do the no harme, yet when he maye
find oportunitie, he shal do some euil.

A man may be known by hys face
& one that hath vnderstādyng, may
be percepued by the loke of his coun-
tenaunce. A mans gariment, laugh-
ter, and goynge, declare what he is.

Ecd. xxxi

Of correction and repentaunce. of the gyft of
the wyse man and of the foole, lying.

Capit.

xx.

SOME mā reproveth his ney-
bour oft times, but not i due
season. Agayne, some man holdeth
hys tounge, & he is wyse & discret. It
is muche better to geue warnyng &
to reprove thē to beare euil wyl: for
he that knowlegeth hym self opely,
shal be preserved from hurt and de-
struccyon. Lyke as when a gelded
man thorow desyre and lust defileth
a mayden, even so is it wpth hym
that

Ecd. xxxi. d.

The booke of Iesus

Ecclesi. iii. d.
Eccl. xxxii. d.

that vseth violence: & vnrightheous
in the law, & how good a thyng is
it, a man that is reprovied, to shewe
openly hys repentaunce, for so shalte
thou escape wilful syn. Some man
kepeth silence, & is foude wyse: but
he y^e is not ashamed what he sayth,
is hateful. Some man holdeth hys
tounge, because he hath not the vn-
derstandyng of langage: and some
man kepeth silence, wayting a co-
uenient time & wyse man wyl hold
hys tounge tyll he se oportunitie, but
a wanton and vndyscret body shall
regard no time. He that vseth many
wordes, shall hurte hys owne soule
and he that taketh auctorite vpon
hym vnrightheously: shalbe hated
Some man hath oft tymes prosperite
in wycked thynges. Agayne: some
man getteth muche, and hathe harme
and losse. Ther is some gyft that is
nothing worth. Again ther is some
gyfte

The sonne of Syrach.

gyfte, whose rewarde is double?
Some man getteth a fal for beyng
to proude, and some cometh to wor-
shipp from low estate, Some man
byeth much for a litle pryce & muste
paye for it seuen folde. A wyse man
wyth his workes maketh hym selfe **Ec. xviij. a**
to be loued, but the fauours of foo-
les shal be poured out, The gyft of
the vnwyse shal do the no good: for
hys eyes ar seue folde. He shal giue
lytle, and say he gaue muche he ope-
neth hys mouthe, and cryed out, as
it were one that cryeth out wynde.
To day he ledeth, to morowe asketh
he agayne, and suche a man is to be
hated. The foole saythe: I haue no
frende, I haue no thanke for all my
good dedes yee euen they that ate
my bread, speake no good of me. O
how oft, and of howe many shal he
be laughged to scozne. He taketh a
more perilous fal bi such words the
yf

The booke of Iesus

yf he fel vpon the ground: euē so shal
the falles of wycked men com hastily
In the mouth of him þ is vntaught
ar many vconuenyente & vnnete
wordes. A wyse sentence shall not
be allowed at the mouth of the fole,
for he speaketh it not in due season.
& Some man synneth not, because
he hath not wherewithal, and in hys
reast he shalbe stryged. Some man
there is that destroyethe hys owne
soule to shame & for an vnwise bo-
dyes sake destroyeth he it, and wyth
acceptyng of persons shall he vndo
hym selfe. Some mā promyseth his
frend a gifte for very shame, and get-
teth an enemy of hym for naught.
A lye is a wycked shame in a man,
yet shall it be euer in the mought of
the vnwyse, a thefe is better, then a
man that is accustomed to lye, but
they both shall haue destruction to
heretage. The condycions of lyars
are

The sonne of Syrach.

are vn honest, and theyr shame is e-
uer wyth them. A wyse man shall
brynge hym selfe to honoure wyth
hys words, and he that hath vnder-
standyng, shal be set among greete
men. He that tylleth hys lande, shall
encrease hys heape of corne: he that
worketh ryghteousnes, shalbe exal-
ted: and he that pleasech great men,
shal escape muche euell. Rewardes
and gyftes blynde the eyes of the
wyse, and make hym dome, that he
cannot tel men theyr faultes. Wyse
dome that is hyd, and treasure that
is horded vp what profyt is in them
both: Better is he that kepeth his
ignozaunce secret, then a man that
hydeth hys wysdome.

Gen. xli. c.
Daniel. ii. c.
Pro. xii. b.
i. ii. viii. a.

Ec. xliii. a.
De. xlii. b.
Eccl. xii. a.

Of the repentaunce of syn, we maye not heape
syn vpon synne. The boldnes of an heretike.
The ende of synners. Of the fooles and of the
wyse man. Of hym that curseth the deuill.

Capi. xxi.

3. i.

MP

Ecc. v. a
 Ps. lxxv. a
 Gal. vi. a
 Luc. xv. c.

A Sonne, if thou hast sinned
 Do it nomore: but praye for
 thy fore synnes, that they maye be
 forgeuen the. Fly from syn, even as
 from a Serpent: for yf thou come
 to nye her, she wyl byghte the.

The teeth therof are as the teethe of
 a Lion, to slep the soules of mē. The
 wyckednes of mā is a sharpe two-
 edged sweard whych maketh suche
 woundes that they cannot be hea-
 led. Strife and wrong delynge shal
 wast awaye a mans gooddes, and
 through pryde a ryche house shalbe
 brought to naught: so riches of the
 proud shalbe roted out. The prayer
 of the pooer goeth out of the mouth
 and commeth vnto the eares, and
 hys vengeance (for defence) shall
 come, and that hastely, who so ha-
 teth to be reformed, it is a token
 of an vngodlye person, but he that
 feareth god, wyl remēber hym selfe.

Ezo. iii. b.

3

The conne of wyse:

A myghtye man is knowen a far of
by his tounge but that he hath vn-
derstadyng, perceaueth that he shall
haue a fall. Who so buyldeth hys
house wyth other mens cast is lyke
one that gathereth stones in winter

The congregacion of the vngodlye
is lyke stuble gathered together, Ecclesiastes xl. a
theyr ende is a flame of fyre. The
wat of the vngodli is set with stons
but in theyr ende is hell, darkenesse
and paines: He that kepeth the lawe
wyl hold fast the vnderstanding ther
of, and the ende of the feare of god
is wysdom and vnderstanding. He
that is not wyse: wyl not be taught
in good but the vnwise man a bou-
deth in wyckednes: and where byt-
ternes is, ther is no vnderstanding.
The knowledge of the wyse shall
flow lyke water that runneth ouer
and hys counsell is like a fountaine
of lyfe. The harte of a foole is
lyke

The booke of Iesus

lyke a broken vessel he can kepe no
wisdom. When a man of vnderstan-
dyng heareth a wyse worde he shall
comend it, & make much of it. But
if a voluptuous mā heare it: he shal
haue no pleasure therein, but cast it
behynd hys backe. The talkyng of
a foole is lyke an heuie burthen by
the way, but to here a wise mā speke
it is a pleasure. Wher a doubt is in
the congregacion, it is asked at the
mouth of the wyse, and they shal po-
der hys words in theyr hartts. Lyke
as is a house that is destroyed, euen
so is wisdom vnto a foole. As for the
knowledge of the vnwyse, it is but
darke words. Doctrine is vnto him
that hath no vnderstanding, eue as
Ecel. xix. b. fetters about hys fete and lyke ma-
nycles vpon hys right hand. A foole
lifteth vp his voice wth laughter but
a wise mā shal scarce laugh secretly
Learnynge is vnto a wyse man a
Jewell

Jewel of golde, and like an armelet
vpon his right arme. A foolish mans
fote is sone in his neighbours house
but one that hath experience, shall
be ashamed at þ person of the might-
ty. A fole wil pepe in at the window
into the house, but he that is well
nurtered, wyl stand wout. A folish
mā standeth herkenyng at the doze,
but he that is wise, will be ashamed
The lyps of the vnwise, will be tel-
lyng foolysch thyngs but the words
of such as haue vnderstāding, shall
be weied in the balaunce. The harte
of fooles is in theyr mouth, but the
mouth of the wyse is in theyr hart.
When the vngodly curseth the blas-
phemer, he curseth hys owne soule.
A priuyp accuser of other men shall
desyle hys own soule, and be hated
of euerye man (but he that kepeth
hys tounge: and is dyscrete, shall
come to honoure.)

The booke of Iesus

The purgatory of the slouthful. Of the foolish sonne and daughter, we must haue discretion howe and to whom we ought to preach of sorowynge vpon the deade. A foole is not to be muche talked wyth al Injuries and wronges do breake frendshipp and amyte.

Lapi.

xlii.

A Slouthfull body is moulded of a stone of clay, & euery mā wil speake to his dysprayse. A slouthfull body is made of the dounge of oxen and euerye one that toucheth him: must washe his hands againe. A mysnurtured sonne is the dishonour of y^e father. A folysh daughter shal be litle regarded. A wise daughter is an herytage vnto her husband but she that commeth to dys-honesty, bryngeth her father in heuynes. A daughter that is paste shani, dishonoureth both her father and housbād: the vngodlye shal regard her, but they both shal dyspyse her.

the sonne of Dyrach.

her. The playeng of musyke is not
mete where heuyness is, euen so is
the correcciō and doctrine of wysdō:
euer vnpleasūt vnto fooles. Who
so teacheth a foole, is euen as one
that gleweth a potsherde together,
as one that telleth a tale to hym
that heareth him not, & as one that
caryeth a man out of an heuy slepe.
Who so telleth a fole of wysdom, is
euen as a man, whyche speaketh to
one that is a slepe. When he hathe
tolde hys tale, he sayth, what is the
matter? When one dyeth lamenta-
cyon is made for hym because the
lyght fayleth hym: euen so let men
mourne ouer a foole for he wanteth
vnderstanding. Make but lytle we-
pyng because of the dead, for he is
come to rest, but the lyfe of the foole
is worse than the deathe. Seven
dayes do men mourne for hym that
is dead, but the lamētacion ouer the

3. liti. vnwise

ouer the vnwise and vngodli shuld
endure al the dayes of theyr lyfe.

Talke not much with a fole, & go
not with hym that hath no vnder-
standinge. Beware of hym, leaste it
turne the to trauayle, & thou shalte
not be defyled wth his sinne, Depart
from hym, and thou shalt fynde rest
and shalt not be drawen backe into
his folyshnes. What is heuyer then
leade. And what shuld a fole be cal-
led els but leade. Sande, salte and
a lipe of yron is espyer to beare then
an vnwise, folish, and vngodly mā.
Like as the bāde of wood boude to-
gether in the foundacion of the house
can not be loused: euē so is it wth
the hart þ^e is stablisch in þ^e thought
of councel. The thought of the wise
shal neither feare nor be offended at
any time. Lyke as a fayre plastered
wal in a wynter house, and an hye
buylding, may not abide the wynde
and

the sonne of wyach.

and storme, euen so is folcs hart a-
frayd in his ymaginaciō, he feareth
at euery thing, & cannot endure. (A
waueryng hart in the ymaginacion
of a fole wyl not euer stand in awe,
but he that abydeth in the cōmaun-
dementes of god, wyl alway feare)
He that nippeth a mā's eye, bringeth
forth teares: & he that prickethe the
hart, bringeth forth the mening and
thought. Who so casteth a stonne at
the byrds staieyth the away & he that
blasphemeth hys frende brekethe the
frenschype: though thou dreyweste a
swerd at thy frend, yet dispayre not,
for thou mayst come agayne to thy
frend, yf he speake so wylly, fear not
for ye may be agreed together agaim
excepte it be that thou blasphemie
him: disoayne him, open his secretes
and wounde him traytrously: foral
such thyngs shal driue away a frend
Be faithful vnto thy neibour in his
pouertye,

The booke of Iesus :

pouertie, that þu mayst reioyse wyth
hym also in his prosperite: A bide
stedfast vnto hym in the tyme of his
trouble, that thou maist be heyre w
hym in his heretage. Lyke as the va
poure & smoke goeth out at the ouē
before the fyre, euē to euell wordes, re
bukes & thzetrniges go before blod
shedding. Be not ashamed to defend
thy frend: as for me I wyl not hyde
my face frō him though he shuld do
me no harme. Whosoever heareth it
shal beware of him. Who shal set a
watch befor my mouth & a sure scale
vpō my lips, that I fal not with the
and that my tounge destroy me not.

Eccl. xlix.

A prayer agaynst pryde, lechery, and glotony,
Of othes, blasphemy, and of wyle communica
cion of the thre kyndnes of synnes. Many syn
nes procede of aduoutry. Of the feare of God.

Lapi.

Psalm.

O Lord, father and gouernour
of my lyfe, leue me not in
theyr

the sonne of Syrach.

theyr ymaginacion and counsell. Oh
let me not fall in such reprofe. Who
wyl kepe my thought w the scourge,
and the doctrine of wysdome in myne
ignorance, that I fal not wth the
least mine ignorances in crease that
myne offences be not many in nūber
and that my synnes excede not, least
I fal before myne enemyes, and so
my aduersyte reioyseth. O lord thou
father and god of my lyfe, leue me
not in theyr ymaginacion. O let me
not haue a proude lōke, but turnne
away al volunptuousnes fro me.
Take fro me the lustes of the bodye
let not the desyres of vncleines take
holde vpon me, & geue me not ouer
into an vnchamefast and obstynate
minde. Heare me (O ye chyldren) I
wyl geue you a doctryne, howe ye
shall order your mouthe: who so ke-
peth it shall not perishe throughe
hys lippes, nor be hurte thoro me
wicked

The booke of Iesus

wicked works. Als for the lyntier, he
shalbe taken in hys own vanitie, he
that is proud & cursed shal faltherin
Let not thy mouthe be accustomed
with swering, for in it ther ar many
falles. Let not the nampng of god
be cōtinualli in thy mouth: & nicdle
not w the names of saints, for thou
shalt not be excused of the) for lyke
as a seruaūt which is oft punyshed
can not be without som soze, euē so
what so euer he be that sweareth &
namieth god, shal not be cleane pur-
ged frō sin. A man that vseth much
swering, shalbe filled w wickednes
and the plage shal neuer go frō hys
house. If he begyle hys brother, his
faut shalbe vpo him: yf he knowleg
not hys syn, he maketh a double of-
fence, and yf he swere in vayne, he
shal not be foude rightuous for his
house shalbe ful of plags: The wor-
des of the swearer bypnyeth death
god

Pro. xx. d.
Mat. v. d

Let. xxiii c

The tennē of Syach;

god graūt that it be not found in the
hous of Jacob. But they that feare
god eschue al suche, as Ipe not wel-
tyng in syn. Use not thy mouthe to
vnhonest & fylthy talkyng, for in it
is the word of syn. Remēber thy fa- **Eph. 5. 2. a.**
ther and thy mother whē, thou arte
set among great mē: lest god forget
the in their sight, & least thou doting
in thy custom, suffre rebuke, & wyth
not to haue ben bozne, and so curse
the daye of thy natyuite. The man
that is accustomed wyth the woꝝ-
des of blasphemie wyll neuer be re-
fourmed all the dayes of hys lyfe.
To synne twyse is to much but the
thyrð bringeth wrath & destruccyō:
An hote stomake cā not be quēched
(euen lyke a burnynge fyre) tyll it
haue swallowed bp som thyng, euen
so an vnchaste man hath no reste in
hys flesh tyl he haue kyndled a fyre.
All brende is swete to an whor-
monger

The booke of Iesus

psa. cxli. a

mōget he wil not leue of, til he haue
hys purpose. A mā þ̄ breaketh wed-
locke, & regardeth not his soule, but
saith, Tush who seyt h̄ me? I am eō
passed about with darknes, the wa-
les cōter me, no body seteth me whō
nede I to feare. The h̄rest wyl not
remēber my syns. He vnderstādeþ
not that his eyes se al things for al
such feare of mē d̄ryueth awaye the
feare of god frō hym: for he feareth
onely the eyes of mē & cōsid̄reth not
that the eyes of the lordē are muche
clerer then the sunne, beholding all
the wates of mē & the ground of the
depe & loking euen to mens hartes
in secreete places. The Lorde God
knewe al thynges oz euer they were
made, and after they be broughte
to passe also he loketh vpon them al
Thesame mā shalbe opēli punished
in the stretes of the citie, and shalbe
chace abrode lyke a yong horse sole:
and

The sonne of Syrach.

and when he thinketh least vpon it,
he shalbe take. Thus shal he be put
to shame of euery man, because he
woulde not vnderstande the feare
of the Lord. And thus shal it goo
also wyth euery wyfe, that leaueth
her husbände, and getteth enhery-
taunce by a straunge maryage.

Fyrst she hath bene vnfaithful vn-
to the lawe of the hyst. Secondly, &
she hath forsaken her own husband
Theyrdli, she hath plaid the whoze
in aduoutry, and gotten her chyldre
by an other mā, she shalbe brought
out of the congregacyon, and her
chyl dren shalbe lokcd bpō. Her chyl
dren shall not take rote: and as for
fruyte, her bzaunches shall brynge
forth nomme. A shamefull report shal
she leaue behynd her, and her disho-
nour shal not be put out. And they
that remayne, shall knowe, that ther
is nothyng better, the y feare of god
and

The booke of Iesus

and that there is nothyng sweeter
then to take hede vnto the commaun-
dements of the Lorde. A great wor-
shyp is to folow the Lorde, for long
lyfe shalbe receaued of hym.

A praise of wysdō procedyng forth of y mouth
of god of her workes & place wher she relecth.

Capl. cxlii.

Wysdom shall prayse her self,
and be honoured in God, &
reioyse in the myddes of hys people
In the congregacions of the hvest,
shall she open her mouthe, and try-
umph in the beholdyng of hys po-
wer. In the mids of her people shal
she be exalted, and wondred at in
the holy fulnes. In the multytu-
de of the chosen she shalbe commē-
ded and among suche as be blessed
she shalbe praysed, and shal saye: I
am come oute of the mouthe of the
hvest, fyrst borne before al creaturs
I caused the lyght that fayleth not
to

The sonne of **Syrach.**

not to aryse in the heauen, and coue-
red al the earth as a cloude.

My dwellynge is aboue in the
hpyth, and my seat is in the piller of
the cloude. I my selfe alone haue
gone rounde aboute the compasse
of heauen and pearled the grounde
of the depe. I haue walked in the
floudes of the sea, and haue stand in
al landes: my domynion is in euery
people and in euery nacyon, and
wyth my power haue I trode down
the partes of al, both hye and lowe.
In al these thynges also I sought
rest and a dwellynge in some enhe-
ritaunce. So the creator of al things
gaue me a commaundemente: and he
that made me, appoynted me a ta-
bernacle, and sayde vnto me.

Let thy dwellynge be in **Jacob**
and thine enherytaunce in **Israell**
and roote thy selfe amonge my cho-
sen. I was created from the be-
a. i. getting

1310. viii. a. hing and before the world, and shal
not leaue of vnto the world to com.

Ex. xxxi. a. In the holy habytacion haue I ser-
ued before him and so was I stabli-

1311. c. xxx. shed in Zion. In the holy cypre re-
sted I in lyke maner: and in Jeru-

salem was my power, I tooke root
in an honourable people, euē in the
porcyō of the lord & in his herytage
and kepte me in the fulnesse of the
sayntes. I am set vp an hye lyke a
Ceder vpon Lybanus and as a Cy-
pers tree vpon the mounte Hermon
I am exalted lyke a palme-tree in
Cades and as a rose plant in Jert-
cho. As a fayer Olyue tree in the
feld & am exalted lyke as aplat tree
be the water syde. I haue geuen a
smell in the stretes, as the Cinnamon
and Balme, that hath so good a sa-
uour: yee a swete odour haue I ge-
uen as it were Myrr of the best. I
haue made my dwellynges to smel
as

The font of mych.

as it were of Rosen Galbanum, of
Cloues, and Incense, and as Alyba
nus when it is not beben downe
and myne Oodour is as the pure
Balme. As the Teribynt haue I
stretched out my braunches; and
my braunches are the braunches
of honour and louyng sauour.

Joh. xv. 8.

As the vyne haue I brought
forth fruyte of a swete sauour, and
my floures are the fruyte of honour
and ryches. I am the mother of
bewtye, of loue, of feare: of knowe=
ledge and of holy hope. In me is al
grace of lyfe and truth. In me is al
hope of lyfe and vertue. O come vn
to me all ye that be desyrours of me,
and fyl your selues with my frutes:
for my spyte is sweter then honyes
& so is myne eheritauce more the the
hony cōbe: the remēbraūce of me en
dureth for euermore. They þ eate
me shal haue þ more hōger, & they þ

a. ii.

Drynke

The booke of Ihesus

Drinke me, shall thirst þe more, Who
so hearkeneth vnto me, shall not come
to confucion: and they that worke
in me, shall not offende. They that
make me to be knowe, shall haue e-
uerlastyng life.

Exod. xx. a
and. xiii. a
Isal. xli. a.

All these thynges are the booke of
lyfe, the couenaunt of the hyst, and
the knowledg of the truth. Moyses
cōmaūded the law in the p̄ceptes
of righteousnes for an herytage vnto
the house of Iacob, and cōmitted
the promyses vnto Israel. (Out of
Dauid his seruaunte he ordered to
rayse vp a most myghty kyng, syt-
tyng in the seat of honour for euer
more.) Thys fylleth with wisdom:
lyke as the floud of Physon, and as
the floud of Tygrys, when the new
fruts are a growing. This bryngeth
a plenteous vnderstādyng like Eu-
phrates, & fylleth it vp, as Iordayn
in the tyme of haruest. This maketh
nurture

Actu. ii. b
Deu. xlii. a
and. xxi. b
Josue. iii. c

the sonne of Balaam.

nurture to breake forth as the light
and as the water Sihon in the har-
uest. The first hath not knowen her
perfectly, howe shall the last see
out the ground of her for her thou-
ght is fuller then the sea, & her coun-
cel is profounder then the great depe.

I wysdome haue cast out flouds.
I am as a great waterbroke out of
the ryuer. I am as the ryuer Dozy
and as a water condyte am I come
oute of the gardayne of pleasure, I
sayd: I wyl water the gardayne of
my yonge plants, & fyl the fruite, of
my byrth. So my waterbroke be-
came excedyng great and my ryuer
aproched vnto the sea. For I make
doctryn to be vnto al men as lighte
as the fayer mornynge, and I shal
make it to be euer the clearer. I wyl
pearse thorowe all the lower partes
of the earthe. I wil looke vppon al
such as be a sleape and lyghten all
A.iii. them

The booke of Iesus.

them that putte theyre truste in the
Lord. I shal yet poure out doctryn,
lyke as prophecy, and leaue it vnto
such as seke after wisdom, and their
generacions shal I neuer taye vn
to the holy euerlastyng worlde. Be
hold, how that I haue not laboured
for my selfe onelye, but for all them
that seke after truth.

Ecc. 53.

Of thre thynges whych pleaseth god and of
thre whiche he hateth. Of nyne thynges that
be not to be suspecte and of the cherye of the
tenth mayke of a womā.

Capl.

xrb.

Three things ther ar, that my
spyte fauoreth which be also
alowed before god, an men. The b-
nyte of bzyethren, the loue of neygh-
boures, and man and wyfe that a-
gre wel together, thre thynges ther
be whiche my soule hateth, and I be
terly abhorre the life of the. A poore
man that is proude. A ryche mā that
is a lier and an old bodi that doteth
and is vnchaste.

If thou hast

Gen. xix.

Rom. xiii. a

gathered nothig in thy youth, what
wylt thou fynd then in thyne age.

O how pleasur a thyng is it: when
gray headed men are discrete: when
the elders can geue good counsell.

O how comely a thyng is wysdome
vnto aged men: yea vnderstandyng
and counsel is a glorious thyng, The
crowne of old men is to haue much
experyence: and the feare of god is
theyr worshyp. Ther be nine things
which I haue iudged in my hart to
be happy, and the tenth wyl I tell
forth vnto men wyth my tounge. A
man while that he liueth hath lope
of his children, & seyth the fal of his
enemyes. Wel is him that dwelleth
wyth a houswyfe of vnderstanding
and that hath not fallen wyth hys
tounge, and that hath not ben fayne
to serue such as ar vnnete for hym.
Well is hym, that fyndeth a fayth-
full frende: and wel is hym, whiche
talketh

The booke of Iesus.

talketh of wysdom to an eare that
heareth him. O how gret is he, that
fyndeth wysdō and knowlege. Yet
is he, not aboue hym, that feareth
the Lord. The feare of god hath set
it selfe aboue al thynges. Blessed is
the man, vnto whō it is graūted to
haue the feare of god. Vnto whome
shal he be lykened: that kepeth it fast
The feare of god is the begynnynge
of his loue and the begynnynge of
fayth is to cleue fast vnto it. The he
uines of the hart is al þe punishmēt,
and the wyckednes of a womā go-
eth aboue al. All punishmēt & plage
is nothing in cōparison of the plage
of the hart, euen so all wickednes is
nothyng to þe wickednes of a womā

What soeuer happeneth vnto a
man is nothing in comparyson of
it, that his euil willers do vnto him
and all vengeaunce is nothyng
to the vengeaunce of the enemy.
Ther is not a moze wicked head thz

the sonne of **Proch.**

the head of the serpente, & ther is no
wrath aboue the wrath of a woman
I wyl rather dwell with a lyon and **pro.xi. a**
draggon then to kepe house wyth a
wycked wyfe, The wickednesse of a
woman: chaūgeth her face, she shall
moffell her countenaunce as it were
a beare and as a lacke shal she shew
it amonge thy neighbours, her hus-
band is brought to shame amonge
his neyghbours, and when he hea-
reth it: it maketh hym to syghe. All
wyckednes is but lytle to the wy-
kednes of a woman, the porcions of
the vngodly shal fal vpon her.

Lyke as to clyn by a sandy way
is to the fete of the aged, euen so is
a wyfe ful of wordes to a styll quiet
man, Loke not to narrowly vpon the
bewty of a woman, least thou bepro-
uoked in desyre towarde her. The
wrath of a womā is dishonour and
great confusiō. Yf a woman get the
maistrey

D
Ecc. xlii. b
li. Re. xi. a
and. xlii. a.

The booke of Iesus

Gene. iii. a
1. Tim. ii. b

maistrie, then is she contrarie to her husband. A wycked wyfe maketh a soyre hart, an heuy cōtēnāce and a dead wound (Weake handes and feble knees is a womā that her husbāde is not the better for.) Of the womā came the begynnyng of syn, and thozow her we al at deed. Geue thy water no passage no not a lytle neither geue a wycked woman her wil. Yf she walke not after thy hāde she shal cōfōunde the in the syght of thy enemyes. Cut her of thē frō thy flesh, that she do not alwai abuse the

The prayse of a good womā. Of the feare of the thynges and of the fourth. Of the isloue and drunkē woman. Of two thynges that cause sorow & of the thyrde which moueth wrath.

Capi xxvi

Apppy is the man that hath a vertuous wyfe, for the nūber of his yers shalbe double. An honest womā maketh her husbāde

the sonne of Syrach.

a ioyful man, & she shal fill the percs
of hys life in peace. A vertuous wo
man is a noble gyft, whych shalbe
geuen for a good porcion vnto such
as feare god: Whether a mā be rich
or poore, he maye haue euer a mery
hart, and a cherefull countenaunce.
Ther be thre thinges that my harte
feareth, and my face is afrayed of
the fourth. Treason in a cite, a se=
ditionous people, & noysome touniges,
all these are heuyer then the death.
But when one is gelous ouer hys
wife, it bringeth paine & sorow vnto
the hart, & a woman that telleth out
al thinges, is a scourge of the tong.
When one hath an euell wyfe, it is
euen as when an vnlyke payre of
oren must drawe together. He that
getteth her getteth a Scorpion. A
drōke womā is a great plage, for she
can not couer her owne shame. The
whordō of a womā may be knowē i
the

Ecc. xlii. b the pryde of her eyes and eyeliddes
 If thy daughter be not shame faste,
 hold her straptly, least she abuse her
 selfe thozow ouermuch liberte. Be-
 ware of al the dishonesti of her eyes
 and matuel not if she do against þ.
 Like as one that goeth by the way
 and is thyrstye, so shall she open her
 mouthe and drynke of euerye nexte
 water that she maye get. By euerye
 hedg shal she set her downe and open
 her quyer against euery arrowe. A
 louing wife reioyseth her husband,
 and fedeth hys bones with her wis-
 dom. A woman of fewe wordes is a
 gyft of god, and to al wel nurtured
 myndes may nothing be compared.
 An honest and manerly woman is
 a gyft of aboue other gyftes, & ther
 is no wyght to be compared, vnto
 a mynd that can rule his selfe. Like
 as the sunne when it aryseth, is an
 ornament in the hye heauen of the
 lord

The sonne of wyppach.

lord, so is a vertuous wife the beauty
of all her house. Lyke as the clere
light is vpon the holy candelstyck, so
is the beauty of the face vpon an ho-
nest body. Like as the golde pyllets Can. 5. d
are vpon the sockettes of syluer, so
are the fayre legges vpon a womā
that hath a constant mynde. Perpe-
tual or the foundations, that be layd
vpon a whole stony rocke, so are the
cōmaundementes of god vpon the
hart of an holy woman. There be
two thynges that greue my harte.
and in the thyrde is a dyspleasure
come vpon me. When an expert mā
of warre suffreth scarcenes and po-
uerte. When men of vnderstanding
and wisdom are not set bi: And when
one departed fro ryghtuousnes vn-
to synne. Who so doth such the lord
hath prepared him vnto the sword
There be two maner of thynges
whyche me thynke to be harde and
perilous

The booke of Ihesus

perylous: and a marchaunt cannot
lyghtly kepe hym from wrong ney-
ther a tauetner him selfe from syn.

Of the poore that would be ryche. The probaci-
on of the man that feareth god. The vnconsta-
ncy of a foole. The secretes of a frend are not
to be vttered. The wyched ymagineth euell
which returneth vpon hym selfe.

Capi.

xxviii

BEcause of pouerty haue many
one offended, and he that se-
keth to be ryche, turneth hys eyes a-
syde. Like as a naile in the wal stic-
keth fast betwixt two stones, even
so doth syn stycke betwixte the buyer
& the seller. If he hold him not deli-
getly in the fere of y^e lord: his house
shal soone be ouer throwe. Lyke as
whē one sytteth, y^e filthines remay-
neth in syue: So remayneth there
some vncleane thing in the thought
of mā. The ouē proueth the potters
vessel, so doth temptation of trouble
trye ryghtuous mē. The tree of the
field

Sapi. a
i. p. c. i. b

Mat. vii. b

The sonne of dytch.

speld is knowē bi his his frute so is
the thought of mā's hart knowē by
hys wordes. Prayse no mā excepte
thou haue herde hym, for a man is
knowē by hys wordes. Yf thou folo
west righteousness thou shalt gether
and put her vpon the as a fayre gar-
mente. And thou shalt dwell wyth
her, and she shall defende the for euer
and in the day of knowlege þ shalt
fynd stedfastnes. The byrds resorte
vnto theyr lyke, so dothe the truth
turne vnto the that occupied w al.
The liō waiteth þ prai so dothe sing
lutke vpon the works of wyckednes
The talkig of him that feareth god
is nothing but wisdom: as for a foole
he chaūgeth as the moone. Yf thou
be amonge the vndyscrete, kepe thy
worde to a conueniente tyme, but a-
monge suche as be wyse, speake on
hardly The talkyng of foles is ab-
hominacyō, & theyr spozte is volup-
tuous

The booke of Iesus

Ecc. xxiij bousnes & misshurtour. Much swea-
ring maketh the heare to stande vp: &
to strue wth such, stoppeth the eates.

Ecc. xxiij a. The strife of the proude is blood-
and. xxiij. d shedding, and theyr blasphemynge
is heui to heare. Who so discouereth
secretes, leaseth his credence, & syn-
neth no frende after hys wyll. Loue
thy frende, and bynde thy selfe in
faythfulnes wth hym: but yf thou
bewrayest his secretes: thou shalt
not get him agayn. For lyke as the
man is that destroyeth hys enemye,
so is he also that dealeth falslye in
the frenship of his neyghbour. Like
as one that letteth a byrde go oute
of hys hand. cannot take her agayn
Euen so thou: yf thou geue ouer thy
frend thou canst not get hym agayn.
Yea thou canste not come by hym:
for he is to far of. He is vnto the as
a Roo eschaped out of thy snare for
hys soule is wounded. As for wound-
des

The Tenne of Mynach.

Des, they may be bound by agayne;
and an euil word may be recōcyled.
but who so bewrayeth the secretēs
of a frende, ther is no more hope to
be had vnto hym. He that wyneketh
wth the eyes, ymagineth some euil Pro. x. b
and no man shal take hym from it.
Wo he thou art present, he shal hyely
cōmed & praise thy words: but at the
last he shal turne hys taylor, & sclaf- Eccle. xxi. b.
der thy saying. Many thyngs haue
I hated but nothyng so euil, for the
lord hymselfe also abhorreth such a
one who so casteth a stone on hye, it
shal fal vpo his own head, & he that
synneth wth gyle wounderth himselfe.
Who so diggeth a pit: shal fal ther
in (& he that laieth a stone in his nei-
bours way, shal stumple therō) & he Deut. xxi. b
that layeth a snare for an other shal Psalm. vii. b
be take in hym selfe. Who so geueth Pro. xxi. c
a wycked noysome counsell, it shal Eccle. x. a
come vpo hymselfe, and he shal not
knowe

b. i.

The booke of Iesus

Ecc. xxi. b outnes & misnurtour. Much swea-
ring maketh the heare to stāde vp: &
to strue wth such, stoppeth the eares.

Ecc. xxi. a. The strife of the proude is blood-
and. xxi. d shedding, and theyr blasphemynge
is heui to heare. Who so discouereth
secretes, leaseth his credence, & syn-
deth no frende after hys wyll. Loue
thy frende, and bynde thy selfe in
faythfulness wth hym: but yf thou
bewrayest his secretes: thou shalt
not get him agayn. For lyke as the
man is that destroyeth hys enemye,
so is he also that dealeth falslye in
the frenship of his neyghbour. Like
as one that letteth a byrde go oute
of hys hand. cannot take her agayn
Euen so thou: yf thou geue ouer thy
frend thou canst not get hym agayn.
Yea thou canste not come by hym:
for he is to far of. He is vnto the as
a Roo elchaped out of thy snare for
hys soule is wounded. As for woun-
des

The Tenne of Foriath.

Des they may be bound by againe;
and an euil word may be recōcyled
but who so bewrayeth the secretēs
of a frende, ther is no more hope to
be had vnto hym. He that wyneketh
wth the eyes, ymagineth some euil
and no man shal take hym from it,
wohē thou art present, he shal hyely
cōmed & praise thy words: but at the
last he shal turne hys taylor, & sclaf-
der thy saying. Many thyngs haue
I hated but nothyng so euil, for the
lord hymselfe also abhorreth such a
one who so casteth a stone on hye, it
shal fal vpo his own head, & he that
synneth wth gyle woundeth himselfe.
Whoso diggeth a pit: shal fal ther
in (& he that laieth a stone in his nei-
bours way, shal stumble therō) & he
that layeth a snare for an other shal
be takē in hym selfe. Whoso geueth
a wycked noysome counsell, it shal
come vpo hymselfe, and he shal not

Pro. x. b

Eccle. xxi. b.

Deut. xxi. b
Psalm. vii. b
Pro. xxix. c
Eccle. x. a

b. i.

knowe

The booke of Iudas

Whes frō The proude blasphemy, &
at ful but vengeaunce lurketh for the
as a Lyon. They that reioyce at the
fall of the rightuous, shalbe taken
in snare anguythe of hart shal con-
sume the afore they day. Angre and
tygorousnes are two abhomy-
nablen thynges, and the vngodly hathe
them both vpon hym.

We ought not to desyre vengeaunce but to for-
gett the offence. Of the vyces of the tounge,
and of the dangers thereof.

Capi.

xxviii.

Deu. xxiii. 6
Rom. xii. 17
Math. v. 44

A that seeketh vengeaunce, shal
finde vengeaunce of the lord
which shal surely kepe his si-
nes. Forgeue thy neyghbour þe hurt
that he hathe done the, and so shal
thy syns be forgeuen the also: when
thou prayeste. A man that beareth
hatred agaynst an other, howe dare
he desire forgeuenes of god. He that
sheweth no mercy to a mā whych is
lyke hym selfe, how dare he aske for-
geuenes

The sonne of Syrach.

geuenes of hys synnes: Yf he that
is but fleshe beareth hatred & kepeth
it, who wyll intreate for hys synne
remember the ende and let ennyte
passe: whyche seketh death and de=
struccyon: & abide thou in the com=
maundements. Remember the com=
maundemente so shalte thou not be
tygoruse ouer thy neybour. Thinke
vpon the couenaunt of the hyest, and
for geue thy neighbours ignoraunce
Beware of strife, & thou shalt make
thy syns fewer. For an angrye man
kyndelet harysaunce, & the vngodly
disquieteth frends, & putteth discord
among them that be at peace. The
more woode there is the more behe=
ment is the fyre: and the myghtyer
that men be, the greater is the wrath
and the longer þe strife endureth the
more it burneth. In hasty brauling
kindleth & fire, & an hasty strife she=
deth blod: A toung also þe bereth false

b.ii.

wytnes

Ecc. viii. 2

Pro. xlii. 9

Eccl. xxi. c.

wytnes, byngeth deathe. If thou
blow the sparke: it shal boutne. If
thou spit vpo it. it shal go forth and
both these oute of the mouth. The
sclaunder & double tounge is cur-
sed, for many one that be frends set
teth he at varyaunce. The thyrd
toug hath disquieted many one, and
dryuen them from one land to an o-
ther. Strong cities of the ryche hath
it broken downe, and ouer throwen
the houses of great me (the strength
of the people hath it brought down
and ben the decay of myghty nac-
ions) The thyrd tounge hath cast out
many an honest woman, and rob-
bed the of theyr labours. whoso hac-
keneth vnto suche, shall neuer finde
rest, & neuer dwel safely. The stroke
of the rod maseeth Adders, but the
stroke of the toug smytteth the bones
in sunder. Ther be many that haue
perished with the sword, but many
mo

the sonne of Syrach.

no thow in the tounge. Wel is hym
that is kept from an euell tounge and
commeth not in the anger thereof:
which draweth not the yoke of such
as be not bound in the bands of it.
For the yoke thereof is of yron, and
the hande of it of stele. The death
thereof is a very euell death, hell were
better for one, then suche a tounge.
But the fyre of it maye not oppresse
them that fear god, & the flame ther
of may not bourn them. Suche as
forsake the lord, shal fal therein and
it shal bourn the, & no man shalbe a
ble to quench it. It shal fal vpon the
as a Lyon, & deuoure them as a leo
pard, Thou hedgest thy goods with
thornes why dost thou not rather
make doers & barres for thi mouth?
Thou wepest gold and syluer: why
dost thou not wepe thy wordes also
vpon the balaunce? Beware that
thou slide not in thy tounge and so

b.iii.

fall

The booke of Iesus

so fall befoze thyne ennemyes, that
laye wayte for the, (and thy fall be
incurable, euen vnto death).

Howe we ought to lend our mony, and do al-
mes Of a faythfulman answerpage for hye
frend .Of liberalyty and hospitalite.

Capl. xxix.

Who so wyl shewe mercye, lette
him lend vnto his neyghbour
& he that is able, let him kepe þ
commaundemente. Lend vnto thy
neyghbour in tyme of his nede, and
pay thou thy neyghboure againe in
due season. Kepe thy worde, & deale
faithfully with him, and thou shalt
alwaye fynde the thyng that is ne-
cessary for the. Ther haue bene ma-
ny, that when a thyng was lent the
rekened it to be found. and made the
trauayle & labour that had helped
the. Whyle they receaue any thyng
they kisse the hands of such as geue
them

the Sonne of Syrach.

and for theyr neighbours good they
hūble theyr voyce. But when they
shuld paye again, they kept it backe
and geue euil words, & make many
excuses by reason of the tyme: and
thoughe he be able, yet geueth he
scarce the halfe agayne, and reken-
neth the other to be founde. And yf
he with hold not his mony, yet hath
he an enemy of him, and that vnde-
serued. He payeth him with cursing
and rebuke, & geueth him euil wor-
des for his good dede. Ther be ma-
ny one which ar not glad for to lede
not because of euil, but they fear to
lese the thyng that they lende. Yet
haue thou pacience with the symple
and withholde not mercy from him
Helpe the poore for the cōmaunde-
mētes sake: & let him not go emptye
from the because of hys necessite.
Lese thy money for the brother and
neibours sake, & bury it not vnder a
stone

The booke of Iesus

Math. vi c
Luc. xii d
i. Ti. vi. d
Cobi. iiii b
Dani. iii d
Luc. x. i. d
Actu. x. d

Stone, where it rusteth and corrupteth, gather thy treasure after the commaundement of the hpest: and so shall it byrnye the more profyt then gold. Laye vp the almes in the hart of the pooze, and it shal kepe the fro all euel. A mans almes is as a putse with him and shal kepe a mans fauoure as the aple of an eye and afterwarde shal it aryle & paye euery man his reward vpon his head. It shal fyght for the against thine enemies, better then the chyld of a gyant or speare of the myghtye. A good honeste man is suerty for his neighbour: but a wycked person letteth him come to shaine. Forget not the frenshyppe of thy suertye for he hath geuen hys soule for the. The vngodly delypseth the good dede of his suerty, and the vnthankful and ignorant leueth his suerty in danger. Some man promyseth for hys neigh=

the sonne of Syrach.

neighbour and when he hath losse
his honesty, he shal forsake hi. Su-
ertyship hath destroyed many a riche
man: & remoued the as the waues
in the sea. Wychtye people hath it
dryuen away & caused them to wa-
der in straung countreys. An vngodly
man transgressinge the comaunde-
ment of the lord, shal fall into an
euil suertyship: and though he force
hymselfe to get oute, yet shal he fall
into iudgement. Helpe thy neigh-
bour oute after thy power & beware
that thou thy selfe fall not into such
det. The chiefe thyng that kepeth in
thy life, is water & bread: clothynge
and loggynge, to couer the shame.
Better it is to haue a poore lyuyng
in a mans owne house, the delycate
far among the straunge. Be it lytle
or muche that thou haste holde the
content with all, & thou shalt not be
blamed as a vagabound: for a mys-
setable

Ecl. xxxix

10c. xxv. b

i Tim vi b

10c. xii a

10c. xii a

10c. xii a

The booke of Ictus

ferable life is it, to go from house to house: and wher a man is frende, he dare not open his mouthe, though he be lodged, and haue meate and dzynte, yet shall he be taken as vnworthy, & heate many bitter roughe wordes, namely thus: Go thy way thou straüger, & pzeare a table for thy selfe & fede me also of that thou hast. Alway þ straung (so that he regardeth hys honoure no more) my brother cometh into my house, and so he telleth him the necessite of hys house. These thynges ar heuy to a mā that hath vnderstāding namely the forbyddynge of the house, & that the lender casteth him in the tethe.

Of the correcciō of children. Of the comodite of helth. Death is better then a sorowful lyfe. of hys wysdom. Of the ioye and sorow of the hart.

Lapi.

xxx.

1310, xlii. c.
and. xxiii. b

Who so loueth his chylde holdeth him still vnder correcciō that

the sonne of dyrach.

that he may haue ioye of him after-
warde (and that he greue not after
his neighbours doyes. He that tea-
cheth his son shall haue ioye in him
and nede not to be ashamed of hym
among his acquaintance. Whoso en-
fourmeth & teacheth hys sonne gre-
ueth the enemye & before his frendes
he may haue ioye of hym. Though he
the father dye, yet is he as though he
were not dead : for he hath lefte
one behynde hym that is lyke hym.
In his life he saw hym & had ioye in
him & was not sorre in death, nei-
ther was he ashamed before his ene-
mies. For he left behynd hym an auē-
ger agaynst hys enemyes, & a good
doer vnto the frendes. For the lyfe of
chylde he shal bynd the wofuldes to-
gether & his hart is greued at euery
cry. And vntamed hors wil be harde
& a wanted childe wyl be wofull. Ye
thou byng by thy son deperately, he

shal

Dent. vi. 13

Ecc. vii. c

Shall make the afrayed, and yf thou
 playe wyth hym he shall bypunge to
 heuines. Laugh not with him leaste
 thou wepe with him also, & leaste thy
 teth beset on edge at the last. Geue
 hym no liberty in his youth, and ex-
 cuse not hys foly. Bow downe hys
 necke whyle he is yong hit hym on
 the sydes whyle he is yet but a childe
 leaste he waxe stubburne, and geue
 no moze force of y, & so shalt þ have
 heuines of soule. Teache thy childe
 and be diligent therin, leaste it be to
 thy shame. Better is the poze being
 whole and stronge then a man to be
 ryche & not to haue his helth, helth
 and wellfare is a boue al golde and
 a whole bodye aboue al treasure.
 There is no ryches aboue a sounde
 body, and no ioye aboue the ioye of
 the harte. Deathe is better then a
 wretched lyfe, and eternall rest bet-
 ter the continual syknes. The good
 thinges

The Lonne of Speech.

things that ar but in a close mouth
at lyke as when meate is layd vpon
the graue. What good doth the of-
fryng vnto an ydol: for he can nei-
ther eat, tast nor smell. Euen so is he
that is chaled of the lord, and bea-
reth the rewardes of iniquitye. He
seeth wyth hys eyes, and grometh
lyke a gelded man, that lyeth wyth
a byrgyn & sygheth. Geue not ouer
thy mynde in heuyties, and bere
not thy selfe in thyne owne counsell.

Do. xlii. d.

eb. b. xv

ii. d

Ec. xxxviii

c.

The loye & cherefulness of the harte
is the lyfe of man, and a mā's glad-
nes is the prolongyng of hys dayes
Loue thyne owne soule, & comforte
thyne harte: as for sorow and heuy-
nes, dyue it frome the, for heuy-
nes hath slayne many a mā: & bryn-
geth no profyte: sele and āger shor-
te the dayes of the lyfe: carefulness &
sorow bringeth age before the tyme,
vnto a mety hart euery thyng hath

Do. xlii. b

ii. cor. vii. b

a

The booke of Ieremias
a good taste that he eteth.

We ought to geue diligent hede to honestie.
Of the that take payne to gather riches. The
playe of a ryche mā without a fault, we ought
to be wikkennes and folow sobernes

Capi.

xxxi.

1 Tim vi d

Trauple & carefulnes for ry-
ches taketh awaye the slepe
and maketh the fleche to consume
Whē one lyeth & taketh care, he wa-
keth euer bp, lyke as great sycknes
breketh þe slepe. The ryche hath gret
laboure in gatheringe his riches to-
gether, & the in the pleasur of his ri-
ches he taketh his rest & is refreshed
But who so labouryth & prospereth
not, he is poore, & though he leue of,
yet is he a begger. He that loueth ry-
ches shal not be iustified: & who so
foloweth corrupcyon, shal haue
no light therof. Many a one ar com-
in great misfortune bi reasō of gold
and haue founde theyr destruccyon
before

2
Ecc. viii. b

The sonne of Syrach;

before the. It is a tree of falling bli
to the that offer it vp, & al such as be
folish fal therein. Blessed is the riche
which is found without blemyshe:
and hath not gone after golde, nor
hoped in money & treasures. Wher
is there suche a one: and we shal co=
mende him and cal him blessed, for
great thynges doth he amonge hys
people. Whoso is tried, and founde
perfect in such thynges, shalbe com=
mended and praysed. Who myghte
offed & hath not offeded: who could
do euil, & hath not don it. Therfore
shal his good be stablyshed, and the
whole congregacyon shal declare
his almeses. If thou syt at a greate
mannes table, open not thy mouth
wyde vpon it: and make not many
wordes. Remēber, that an euil eye
is a shrew. What thyng created is
worse the a wicked eye: therfore we=
peth it before euey mans face: laye
not

Mat. vii.

Ecl. xxx vii
o

thyne hande vpon euery thyng that
the eye seyth: and stryue not wythe
hym in the dyshe. Dodder by thy self
what thy neyghbour woulde fayne
haue, and be discreth in euery point.
Eate the thyng that is set before
the manerly, as it becometh a man:
and eate not to muche, least thou be
abhorred. Leauē thou of fyrst of all
because of nourtour, lest þe be he who
no mā may satisfy which may turne
to thy decaye. When þe littest among
many men, teache not thyne hande
fyrste of all. O how well content is
a wyse mā with a lytle wyne: so that
in slepe thou shalt not be sycke ther-
of nor fele any payne. A sweet whol-
som slepe shal such a one haue, & fele
no inwarde greife. He tyseth vp by
tymes in the mowntyng: & is well
at ease in him selfe. But an vnsacio-
ble eater slepeth vnquyetlye, & hath
ache and payne of the bodye. If
thou

The sonne of Syrach.

thou felest that thou hast eaten to
much, arise, go thy way, cast it of thy
stomake, and take thy reste: and it
shal ease the so that thou shalt bring
no sicknes vnto thy body. My son,
heare me, and despyse me not, and c:
at the last thou shalt finde as I haue
told the. In al thy workes be dylig-
gent and guyde, so shal ther no syck-
nesse happen vnto the. Who so
is liberal in dealyng out hys meate
many mā shal blesse him: and praise
hym wyth theyr lyps: and the same
is a suet token of his loue, and faith-
fulnes. But he that is vnfaithful in
meat, the whole cytye shal cōplayne
of hym: and that is a sure experiēce
of hys infydelyte and wyckednesse.
Be not thou a wyne bibber for win
hath destroyed manye a man. The
fyre proued the harde yron, euen so
doth wyne proue the hartes of the
proude, when they be dronken.

Rom. xii. 6

Pro. xxi. 6

Eph. v. 6.
And xii. 6

c. i.

Wine

The booke of Ihesus

Pro. xxxi. a
L. Ti. lll. c

Wyne soberly dronken, quyknieth
the life of mā. If thou drinke it mee-
surably, thou shalt be temperate.
What lyfe is it, that may continue
without wine? (What taketh away
the lyfe: euē death) wyne was made
fro the begynning to make mē glad
(and not for dronkennes.) Wine me-
surably dronkē is a reioysyng of the
soule & body. A mesurable drinke is
health to soule & body. But yf it be
dronkē wth excesse, it maketh bytter-
nes & sorow vnto the mynde. Dron-
kennes fylleth the mynde of the foo-
lish with shame & rypne, mityshed
the strēth & maketh woundes. Rebuke
not thy neyghbour at the wine, and
despyse hym not in his myrth. Geue
him no despiteful words: and please
not vpoⁿ him wth contrary sayinges.

Of the discrecyon and praise of the preacher,
and of the hearer. Of the feare, sayth, & confi-
dence of god.

Lpi.

xxxii.

vi

the sonne of Syrach.

If þu be made a ruler, proude not
thy selfe therin, but be þu as
one of þe people. Take diligent
care for them and looke well therto
and when thou hast done al thy dew-
ty, lye the downe: þu thou mayste be
merye with the, & receaue a crowne
of honoure. Take wisely and honest-
ly, for wysdome becometh the ryght
wel. Hynder not musycke. Speake
not wher ther is no audyence: and
poure not forth the wysdome oute
of tyme, at an importunate. Lyke as
the Carbuncle stone shyneth that is
set in gold, so doth a song garnyshe þe
wine feast: & as the Smairage that
is set in golde, so is the swetnesse of
Musick bi the mirth of wine. (Seue
care, & be styl, & for thy good beha-
uour, þu shal be loued.) Thou yong
ma, speake that be cometh the, and
that is profitable, & yet scarce when
þu art twyle asked. Comprehend much
G. H. Worthy

Deu. xvi. 18
Rom. xii. 6

Eccle. xii. 3
Eccle. x. 3

The booke of Iesus

with few words. In many thynges
be as one that is ignoraunte, geue
care, hold thi toung withal. If thou
be amouge men of hyer auctoryte,
desyre not to compare thy selfe vnto
them: and when an elder speaketh
make not many wordes therein. Be-
fore the thunder goeth lyghteninge,
and before hurtoz and shames
goeth loue and fauour. Stand by
by tymes, and be not the laste: but
get the home soone, and there take
thi pasture, and do what thou wilt
so that thou do no euell, and desyre
no mā. But for al thyngs geue thanks
vnto hym that hath made the, and
replenished the wyth hys goods.

Who so feareth the Lord, wyl re-
ceauē hys doctryne: and they that
get the to hym by tymes, shal fynde
grace. He that liketh y^e lawe shal be
fylled wthall: As for hym that is but
fained, he wil be offēded ther at, they
that

the sonne of Syrach.

that feare y lord, that fynd the iudg
met, and they: ryghteousnes shalbe
kyndled as a light. A vngodly mā
wil not be refourned, but can helpe
hym selfe with the example of other
in his purpose. A mā of vnderstand
yng despyseth no good coucell: but
a wylde and proude bodye hath no
feare (Ye eue wile he hath delt rash
ly wyth an other mā, but hys own
doynge shalbe hys rebuke. My son
do nothyng wyth out aduysment, so
shal it not repente the after the dede
Go not in the way wher thou mayst
fal, nor wher thou mayst stumbe a
gaynst the stone. Geue not thy self
into a laborious shepperye waye
and beware of thyne own chyldren
(and take hede of them that be of
thine own household.) In al thy wor
kes putte thy truste in God fro thy
wholc hart, for y is the keepinge of y
commaunders whose beloueth gods

c.iii.

works

The booke of Iesus

With few words. In many thynges
be as one that is ignoraunte, geue
care, hold thi tounge withal. If thou
be amouge men of hyer auctoryte,
desyre not to compare thy selfe vnto
them: and when an elder speaketh
make not many wordes therein. Be-
fore the thunder goeth lyghteninge,
and before hurtoz and shamefastnes
goeth loue and fauour. Stand vp
by tryes, and be not the laste: but
get the home soone, and there take
thi pasture, and do what thou wilt
so that thou do no euell, and desyre no
ma. But for al thyngs geue thanks
vnto hym that hath made the, and
replenished the wpth hys goods.

Who so feareth the Lord, wyl re-
ceauue hys doctryne: and they that
get the to hym by tryes, shal fynde
grace. He that siketh y lame shal be
fylled wthall: As for hym that is but
fained, he wil be offeded ther at, they
that

the sonne of Synach.

that feare þ lord; that fynd the iudg-
met, and thep tyghteousnes shalbe
kyndled as a light. An vngodly mā
wil not be reformed, but can helpe
hym selfe with the example of other
in his purpose. A mā of vnderstand-
yng despyseth no good coucell: but
a wylde and proude bodye hath no
feare (Ye eue whē he hath delt rash-
ly wyth an other mā, but hys own
doyngs shalbe hys rebuke. My son
do nothyng wyth out aduysment, so
shal it not repente the after the dede
Go not in the way wher thou mayst
fal, nor wher thou mayst stumbe a-
gaynst the stone. Geue not thy self
into a laborious shepperye waye
and beware of thyne own chyldren
(and take hede of them that be of
thine own household.) In al thy wor-
kes putte thy truste in God fro thy
whol hart, for he is the keepinge of þ
comaunders whole beluith gods

c.iii.

works

The booke of Iesus

worke, taketh heed to the cōmaunde-
ments: and he that putteth hys trust
in the lord, shal want nothyng.

The deliuerance of hym that feareth god.
The answer of the wyse. The litle discretion
of afole. Man is in the hād of god, as the ear-
th is in the hand of the potter. We ought not
to dyspose our selues to becom subject to oth-
er.

Lapi.

xxiii.

There shal no euell happē vn-
to hym that feareth god: but
when he is in tentacyon, the Lorde
shal deliuer hym and kepe hym fro
euell.

A wyse man hatethe not the lawe,
but an ypocryte is, as a thyp in ra-
gynge water. A man of understan-
ding geueth credēce vnto the lawe
of god, and the law is faithful vnto
hym. Besuer of the matter then
talke therof: Be fyrst wel instruct
then mayst thou geue answer. The
hart of the folish is like a cart whele
and hys thoughtes ren aboute lyke
the

the sonne of wynd.

the areltre. Lyke as a wyldde horse
that mayeth vnder euerie one that
sytteth vpon him: so is it with a scoz
neful frende. Why doth one day ex-
cell an other, seynge all the dayes of
the yere come of the sunne? The wys-
dom of the lord hath so parted the
a vnder, and so hath he ordeyned
the tynies and solempne feastes.

Some of them hath he chosen and
halowed before other daies. And all
men are made of the grounde and
oute of the earthe of Adam. In the
multytude of science hath the Lord
sundred them, and make theyr way-
es of diuers fashions. Some of the
hath he blessed, make much of them
halowed them, and claymed them
to him selfe. But some of them hath
he cursed: broughte them lowe, and
put the out of theyr estate. Lyke as
the claye is in the potters hand and
al the ordyng therof at his pleasur

c. liii.

so

The booke of Iesus.

1. Cor. vi. c.

so are we also in the hand of him that
made them: so that he may geue them
as it liketh him best. Against euill
is good and against death is life: so
is the vngodly agaynst such as
feare god. Behold these at the wor-
kes of the hyest, and there are euer
two agaynst two, & one set agaynst
an other. I am awaked vp last of al
as one that gathereth after in har-
uest. In the giftes of god and in his
blessyng I am increased, and haue
tylled my wyne presse, lyke a grape
gatherer. Beholde how I haue not
laboured not onely for my selfe but
for al such as loue nurture & wisdom

Ec. xii. c.

¶ Heare me O ye great men of the
people and hearken wyth your eares,
ye rulers of the congregaciō. Geue
not thy sonne and wyfe: thy brother
and frende power ouer the whyle
thou lyueth, and giue not away the
substaunce & good to an other, leaste
it

the sonne of Syrach.

it repente the, and thou be fayne to
beg therfore thy selfe, As longe as
thou liuest and hast breath, let no man
chaunge the. For better it is thy chil-
dren to paie the, then that thou shouldest
be fayne to loke in theyr haies. In
all thy workes be excellent, that thy
honoure be neuer stayned. All the
tyme when thou shalt ende thy day-
es, and fynyshe thy lyfe, distribute
thyne inheritaunce. The fodet, the
whyp, & the burthe belongeth vnto
the ass: Meate, correction, and worke
vnto the seruaunt. If thou let thy ser-
uaunt to labour, thou shalt fynde
rest. But yf thou let hym go ydel, he
shall seke liberte. The yoke and the
whyp bowe downe the harde necke,
but tame thou thi euil seruaunt with
bondes and correction. Sende hym
to laboure, that he go not ydel. For
ydernes bryngeth much euil. Set
hym to worke, for that belongeth
vnto

The booke of Iesus.

Ecel. viii. c.

vnto hym, and becommeth him wel.
If he be not obediēt, binde his fetter
but do not to much vnto him in any
wyse, and wythoute discrecion doo
nothyng. If thou haue a faythfull
seruaunte, let hym be vnto the as
thyne owne soule: (intreate hym
as a brother, for in bloode hast thou
gotten hi. If thou haue a seruaunte
hold hym as thy selfe: for thou hast
nede of hym as of thy selfe. If thou
intreatest him euell, and kepest hym
harde, and makest him to be proud
and to renne away from the, thou
canst not tell what waye thou shalt
seke hym.

Of dreames, diuinations: & enchaunementes.
We ought to confute vayne hope and lying.
The praisi of them that feare god. Of dyuers
workes of men. God doth not allow the workes
of an vnfaithful man.

Capit.

Eccl. viii.

Unwyse people begyle the sel
ues with vaine & disceitful
hope

The sonne of Ierach.

hope, & soles trust in dremes. Who
so regardeth dremes is like him that
wyl take hold of a shadowe, and fol-
low after the wind: Eue so it is with
the apperings of dremes. Before the
face is the licknes of a face. Who can
be clesed of the vncleane: Or what
truth can be spoken of a lyar. Soth
saying, wythcraft, sorcery, and dre-
myng is but vayne: like as when a
woma trauayleth wyth chylde, and
hath many fantasyes in her harte,
Wher as such vyls come not of
god, set not thyne hart vpon the. For
dremes haue deceyued many a man
and they failed, that put theyr trust
therin. The law shalbe fulfylled w
out lyes, and wysdō is sufficient to a
faythfull mouth. What knowlege
hath he that is not tryed: A wyle
man that is well instructe, vnder-
standeth much: and he that hathe
good experiece can talke of wysdō:
he

The booke of Iesus

he that hath no experience, knoweth
litle, & he that erreth causeth muche
wickednes. He þ is not tryed, what
thinges knoweth he : Who so folo-
weth no rule, is ful of wickednes.

When I was yet in errour, I ler-
ned muche also : yee I was so lear-
ned, that I could not expresse it al.
and came oft in pael of death there
ouer, tyl I was deliuered fro it thro-
row þ grace of god) Now I se, that
they which feare god, haue the right
spirite: for they hope stādeth in him
that cā helpe them. And the eyes of
the lorde ar on them that loue hym.
Whoso feareth the lord, standeth in
awe of no mā, and is not afraid, for
the lorde is his hope and comforte.
Blessed is the soule of him that fea-
reth the lorde: In whō putteth he
his trust: who is hys strength. For
the eyes of the lorde haue respecte
vnto them, that loue hym. He is thier
myhgy

The sonne of Synach.

myghty protectiō: and strōg grolid:
A defence for the heate, a refuge for
the hote none day, a succour for stō-
bling, & an helpe for falling. He set-
teth vp the Soule, and lyghetenethe
the eyes: He geueth lyfe & blessinge
He that geueth an offering of vnrygh-
tuous good, his offeringe is refused,
and the scoznesfull dealynges of the
vnryghtuous: please not god. (The
lorde is theyrs only, that patientlye
abyde hym in the waye of the trueth
& of righteousness. The highest doth
not alowe the giftes of the wicked.)
And god hath no delyght in the of-
ferings of the vngodly, neither may 10. xv. a.
sinne be reconsiled in the multytude
of oblaciōs. Who so bringeth an of-
fering out of the goods of the pooze
dothe euen as one that kylleth the
sonne before the fathers eyes.

D
The bread of the nedeful is the
life of the pooze: he that defraudeth
him

The bolie of Iesus

Deut. xlii. c
Ecc. xvi. b

Am. xix. b.

pro. xxi. b
ii. Pet. ii. b

hym they? of, is a man of blod. Whoe
to robbeth his neyghbout of hys li-
uynge doth as great syn as though
he slewe hym to deathe. He that de-
fraudeth the laborer of hys hyre, is
a bloodshedder. When one buyldeth
and an other breaketh downe: what
profyte haue they then but labour
Whē one prayeth and an other cut-
sethe, whose voyce wyll the Lord
heare. He that washeth hym selfe be-
cause of a dead body, and then tou-
cheth the deade agayne, what dothe
his wayshing? So is it with a man
that fasteth for his synnes, and doth
thē agayne: who wil hear his prayer?
Or what doth his fasting help him.

It is well done to pray, and to do sacrifice.
The prayer of the fatherlesse and of the wep-
ing and him that humbleth hym selfe.

Lepi. xxxv.

Jer. vii. c

Who so kepeth the lawe, byn-
geth offerynge ynough. He
that

The sonne of Syrach.

that holdeth fast the commaunde-
ment, offereth the ryght health offe-
ryng. He that is thakful & recōpen-
seth, offereth fyne floure. Who so is
mercypfull and geueth almes, that
is the right thake offering, god hath
plesure, whē one departeth frō synne
and to forsake vnrightheousnes recō-
cileth vs w him. Thou shalt not ap-
pete empty before the lord: for all
such is done because of the cōmaū-
dement. The offering of the rightu-
ous maketh the aulter fat, & a swete
snel is it before the hvest. The offe-
ryng of the ryghteous is acceptable
vnto god, and shall neuer be forgot-
ten. Geue god his honour w a che-
ful hart: & kepe not backs the fyrst-
linges of thy hāds. In al thy giffes
shew a mercypfull cōtēnāūce & ha-
low thy tithes vnto god w gladnes
Geue vnto god, accordig as he hath
enriched & prospered the, & loke what
thyne

Heb. xiii. e
Phil. iiii. e

Ecc. xiii. b

Gene. iiii. a

ii. Cor. ix. b

Tobi. iiii. b

The booke of Iesus

thyne handes is able, giue wth a cher-
full eye: for the lord recompenseth,
and geueth the seuē tymes as much
agayn. Geue no vnrightuous gyf-
tes, for suche wyl he not receyue.

Beware of wronge offerynges, for
the Lord is a ryghtuous iudger: and
regardeth no mā's person: he accep-
teth not the persō: of the pooze, but
he heareth the prayer of the father-
les, nor in the widow when she pou-
reth out her praiet before him. Doth
not god se the teares that ren down
the cekes for the wydowe? Or hea-
reth he not the cōplaynt, ouer suche
as make her to wepe. For from her
chekes do the teares go vp vnto hea-
uen, and the Lord whyrche heareth
thē, doth accept thē: Whoso serueth
god after his pleasure: shalbe accep-
ted & hys prayer reacheth vnto the
clouds. The prayer of him that hū-
bleth hym selfe, goeth thowre the
cloudes

The sonne of brytany.

cloudes, tyl she come nye. She wyl
not be comforted, nor go her waye:
tyl the hyest god haue respecte vnto
her, geue true sentence, & resourne
the iudgment: And the lord wyl not
be slacke in conyng, not tary long
tyll he haue smytten in funder the
backes of the vnniercyful, and auē-
ged hym selfe of the Hethen: tyl he
haue taken awaye the multitude of
the cruell, and broken the cepter of
the vntygheous, tyl he geue euerye
man after hys worke and rewarde
them after theyr doings till he haue
deliuered hys people mayntenethe
theyr cause, and reioyced the in hys
merci. O how fayre a thyng is mer-
cy in the tyme of anguyshe, and trou-
ble? It is lyke a cloud of rayne that
comyeth in the tyme of a drouth.

A prayer to god in the persone of al faryth-
ful men wpth the prayre of a good woman.

Capt.

xxvi.

D.I.

Haue

3 **A**ue mercy vpon vs, O lord
Thou god of al things, haue
 respect vnto vs shewe vs the lyghte
 of thy mercyes and sende thy feare
 amonge the heathen and straun-
 gers, whych seke not after the: that
 they may know, how that ther is no
 god but thou: and that they maye
 shew thy wonderous workes. Lpste
 vp thy hande ouer the outlandishe
 hethē that they may learne to know
 thy might and power. Lpke as thou
 arte halowed in vs before them: so
 bring to passe & thou maiest be mag-
 nified also in the befoze vs: & they
 may know the, like as we know the.
 For ther is none other god, but on-
 ly thou O Lorde reue the tokens:
 & thauig & wōderous workes, Shewe
 thyne hand, & thy ryght arme glori-
 ously, rayse vp thy indignactō, and
 poure out thy wrath. Take awaye
 the aduersary, and smite the enemye
 Make

The Sonne of Synach.

Make the time short, remember the
couenant that thi wondrous works
may be praised. Let the wrath of the
fyr consume the that lyue so carles:
and let the perissh that do thy people
hurt. Smyte in sunder the heade of
the prynces, that be oure eneymes,
and say: there is none other but we.

Gather all the Trybes of Jacob
together again, that thei mai know
howe that there is none other God
but onely thou that they may shew
thy wondrous workes: and be thou
thy peoples heritage, lyke as fro the
begynning. O lord haue mercy vpon
on the people that haue thy name
and vpon Israel, whom thou haste
lykened to a fyrst borne sunne.

Ero. 111. 6.

O be mercyfull vnto Ierusalē the
city of the sanctuary, & city of thi rest
Iyl Sion w thi vnspeakeable ver-
tues, & thi people w thi glory. Giue
witness vnto thy creatur, whō thou

Isa. vi. 3.

D. ii.

madest

The booke of Iesus

madeft from the begynnynge, and
rayfe bp the prophecyes that haue
bene shewed in thy name. Rewarde
tge that wayte for the, that thy pro-
phetes may be founde faythfull. O
lord hear the prayer of thy feruaunt
accordyng to the blessing of Aaron
ouer thy people (and gyde thou vs
in the way of ryghteousnes) that al
they which dwel bpō the earth, may
knowe, that thou art the lorde the e-
ternal god, whych is from euerlast-
yng. The bely deuoureth al meates
yet is one meate better then an o-
ther. Lyke as the young tasteth ve-
nison, so doth an hart of vnderstan-
ding make false words. A ftoward
hart bringeth heuynes, but a mā of
experiēce lifteth him bp againe, the
womā receaueth euerye man, yet is
one daughter better then another. A
faier wife reioyseth her housband &
a mā loueth nothynge better. If she
be

R. 1. vi. d.

1. Cor. 11. b.

be louing and vertuous withal: the
is not her housband like other men.
He þ hath gotten a vertuous womā
hath a godli poecessiō: she is vnto him
an healer & piller wher vpon he rest-
eth. Wher no hedge is ther þ goods
ar spoyled: & wher no houswyfe is,
ther the frēdies mourneth. Alike as
ther is no credence gyuen to a rob-
ber that goeth frō one cyty to an o-
ther: So is not the mā beleued, that
hath no rest & must turne in, where
he may abyde in the nyght.

How a mā shoulde know frends. & counsellors. &
searce the company of a holy mā. Epl. xxxvii.

A Very frende sayth: I wyl be
frendlye vnto hym also. But
ther is some frend whych is oncly a
frende in name. Remayneth there
not heupnes vnto deathe, when a
companion and frende is turned
to an enemy.

A most wycked presumpcyon
D. lii. From

The booke of Iesus

From whence arte thou spronge vp
to couer the earth with falshed and
dysceyte: Ther is some companion
whych in prosperyte reioysseth w
hys frend: but in the tyme of trou-
ble, he taketh parte agaynst hym.

Eccle. vi. b

Ther is som companion that mout
neth with his frend for the bely sake
but when trouble cometh, he taketh
holde of the shelde. Forget not thy
frend in thy mynde, & thynke vpon
hym in thy ryches. Seke no coucell
at thy kynsmē: & hide thy coucel fro
such as beate the no good wyll.

Eccle. viii. c

Euery couselet bryngeth forth his
coucell. Neuerthelesse, there is some
that couceleth, but for his owne pro-
fite: Beware of the couceler, and be
aduised afore whetto thou wilt vse
him, for he wyll coucel for hymselfe.
Lest he cast y lot vpo the, & sai vnto
the. The waye and purpose is good
& afterward he stande agaynst the
and

And loke what shall become of the,
 Aske no counsell at him, that luf-
 pecteth the for an enemye, and hyde
 thy counsel from suche as hate the.
 Aske no counsell at a woman, con-
 cerning the thynges that she logeth
 for, nor at a fearful and faynte har-
 ted body, in matters of warre: or at
 a merchaunte, howe deare he wyl
 chepen thy wares towardeys hys: or
 at a byer or sellpng: Or at an enuy-
 ous man of thanks geuyng: Or at
 the vnmecyful of louing kyndnes
 (or at an honest man of honesty) Or
 at the slouthful, of workinge: Or at
 an hyzelpnge whiche hath no house,
 or profyte or welthe. (An ydell bo-
 dy would not gladly here speake of
 muche laboure.) Take no suche fo-
 kes to counsell but be dyligente to
 seke Counsell at a vertuous man
 that feareth God, suche one as
 thou knowest to be keeper of the com

The booke of Iesus

commaundementes, whiche hath a
mynde after thine owne mynde, and
is sozpy for the when thou stonblest
¶ And hold thy counsell fast in thine
hart: for ther is no man moze fayth-
ful to kepe it the than thy selfe. For
a mans mynde is sometyme moze dis-
posed to tell out, then seven watch-
men that syt a boue in an hye place
loking about the. And aboue al this
pray the hiest, that he wyl leade thy
way in faythfulnes & truth. Before
all thy workes aske counsell fyrst: and
oz euer thou dost any thing, be well
aduised. Ther be foure thyngs that
declare a chaunged harte, wherout
ther springeth euell and good death
and lyfe and a masterful tounge &
bableth much. Some man is apte
and wel instructe in many thyngs,
and yet beti vnpzofitable vnto him
selfe. Some man there is, that can
geue, wyse and pzudente counsell
and

the sonne of Syrach.

and yet is he hated, & contynueth a
begger: for that grace is not geuen
hym of god, to be accepted. An other
is robbed of al wysdō, yet is he wyse
vnto hym selfe, and the fruit of vn-
derstandyng is cōmendable in hys
mouth. A wyse mā maketh his peo-
ple wyse, & the frutes of hys wysdō
fayle not. A wyse man shalbe plen-
teously blessed of God: and all they
that se hym, shal speake good of him
The lyfe of man standeth in the nū-
ber of the dayes but the dayes of
Israel ar innumerable. A wyse man
shall optayne faythfulnes and cre-
dēce amōg his people, and his name
shalbe perpetual. My son, proue thi
soule in thy lyfe and yf thou se anye
euil thing, geue it not vnto her. For
al thynges ar not profitable for all
men, nether hath euerye soule plea-
sure in euery thyng. Be not gredye
in euery eating, and be not so hasty
vpon

1. Cor. vi. c

and. x. c.

The booke of Iesus

Eccl. xxxi b Upon all meates, for excesse of meates bringeth sycknes and gloutony cometh at the laste to an vnmesurable heat. Thow surfet haue many one perished: but he that diateth himselfe temperatly, prolongeth his lyfe.

A phisicion in liknes ought we to pray to find a phisicion which healeth by prayer. The beweping of the dead. Madnes, wylde. Artificers of craftsmen.

Capt. xxxviii.

Honour the physycion, honour hym because of necessitye.

God hath created hym (for of hym cometh medecine) & he shall receyue giftes of the kyng. The wisdom of the physycion: bringeth him to great worship, & in the syght of hym great men of this world, he shall be honorably take. The Lord hath created medecyne of the earthe: and he that is wylle wyll not abhorre it.

Eccl. xxi. a

iii. Re. xiii. c

Was not that bytter water made sweate with a tree: that men might learne

the sonne of Dyrach.

learne to knowe the vertue thereof.
The Lord hath geue me wifdō, and
vnderstandynge, that he myghte be
honoured in his wonderous works
With such doth he heale me, and ta
keth away theyr paynes: Of suche
doth the apotecary make a cōfectiō
yet can no man persourne all hys
workes. For of the lorde cometh
prosperous wealth ouer al the erth.

My son, despyce not thys in thy
syeknes, but pray vnto the lord, and
he shall make the whole. Leane of
from syn & order thy hādes a ryght:
clense thy hart from al wyckednes.
Geue a swete sauoured offrynge,
and the fyne floure for a tokē of re-
membraunce make the offering fat
as one that geueth the fyrst frutes
and gyue rownie to the Physicion.
For the lorde hath created hym, let
hym not go from the: for thou haste
nede of hym. The houre may come,
that

11. Par. rbi
El. xxxviii

The booke of Iesus

that the sicke may be helped thorow
the, when they pray vnto the lord,
that he maye recouer, and get helth
to lyue longer. He that synnethe be-
foze his maker, shall fall into the hā-
des of the Physicion.

Ecc. xxxviii.

My sonne bring forth thy teares
ouer the dead: and begin to mourne
ys yf thou haddest suffered greate
harne thy selfe and then couer hys
hody after a conueniēt maner, and
dyspyce not his burial: Enforce thy
selfe to wepe, and prouoke thy selfe

i. Rega. iii to mourne, & make lamentacion ex-
pediently: & that a day or two, leaste

ps. xlii.

and. xlii.

Ecc. xxxix

thou be euell spokē of: & then cōforte
thy self because of the heynnes. For
of heynnes cometh death the heyn-
nes of the hart breaketh strengthe.

Heuynesse and pouertie greueth the
hart in tēptaciō and offence. Take
no heuynesse to hart, driue it awaye
and remēber the last things. Forget

to

The sonne of Syrach:

It not for ther is no turning agayne.
Thou shalt doo hym no good, but
hurte thy selfe. Remēber his iudge-
ment, thynne also shalt be lyke wyse:
vnto me yester day vnto the to day.
Let the remembraunce of the deade
cease in hys reste, and comforte thy
selfe agayne ouer hym, seying his
spirite is departed from hym. The
wyse of the Scribe is at conue-
nient tyme of reste: and he that cea-
seth from exercyse and labour, shall
be wise. He that holdeth the plough
and hath pleasur in ploddyng, and
dryuing the Oxen and goeth about
wyth such works, he can speake of
Oxen: he setteth his harte to make
fallowes, and is diligent to geue the
kyne fodder. So is euery carpenter
also and workemayster, that labou-
reth day nyght and day: he eateth
graueth, and cutteth out, and hys
desyre is in sundry cunning things,
hys

ll. Re. xli. s

The booke of Ieremie

hys hart ymagineth, howe he maye
connyngly cast an ymage hys dyl-
gence also and watchynge perfour-
meth the worke. The yron smyth in
lyke maner bydeth by hys stythye,
and doth hys diligence to labour
the yron. The vapoure of the fyre
brenneth his flesh, and he must fight
with the heate of the fornace. The
noyse of the Hāmer soundeth euer
in hys eares, and hys eyes loke still
vpon the thyng that he maketh. He
hath set hys mynde therupon: that
he wyl make out hys worke, & ther-
fore he watcheth howe he may set it
out, and bying it to an ende.

¶ So doth þe potter sit by his worke,
he turneth the whele aboute wth hys
fete he is diligēt & careful in al doin-
ges and his labour & worke is with-
out nūber He fashyoneth the claye
wth hys arme, and with his fete he
tempozeth it. His harte ymagyneth
how

The sonne of Jobach:

how he may make it pleasur & hys
diligence is to close the ouer, All these
hope in theyr haides, & euery one the
keth to be coning in his worke, with
out these may not þe cyties be main-
tained, inhabited, nor occupied, and
come not hys in the congregacion:
in the counsell of the people, they be
not required, they vnderstande not
the couenaunte of the law: they can
not declare equite and iudgement:
they cannot finde out the darke sen-
tence, but thow we them shall the
creature of the worlde be maintey-
ned: theyr prayer concerneth onely
the worke and labour of conynge.

A wyse man. The workes of god vnto the
good thynges do profite: but vnto the euell euil
good thynges be euill. Cap. xxxix

He that applyeth hys mynde
to vnderstand the law of god
doth diligently seke out þe wyse-
dome of them of the olde tyme and
exercep

The booke of Ieremias

exercyseth hym selfe in the prophesies. He kepeth the sayings of famous men, and preasseth to the vnderstandynge of darke sentences of wysdom. He seketh out the mysterpe of secrets sayings, and exercyseth hym self therein continually. He dothe seruice amonge greate men, and appereth before the Prince: He goeth into a straunge countre, and trauayleth thorow it: loke what good or euell is amonge men, he proueth in and seketh it oute. He purposeth in hart, to resorte early vnto the Lorde that made hym, and to praye before the hiest god. He openeth his mouth in prayer, and prayeth for hys synnes. When the great lorde wyll, he shall be fylled wyth the spryte of vnderstanding, that he maye then poure out wyse sentences, and geue thankes vnto the lord in hys prayer. He shall order hys deuyce, and leade

the sonne of Dauid.

lead hys knowledge a ryghte, and is
geue hym vnderstandyng of secrete
thyngs. He shal shew forth the scy-
ence of hys learynge, and reioyce
in the councail of the lawe of the
Lorde. The whole congregacion
shal commend hys wysdom, and it
shal neuer be put out. The remem- Ge. xl. 11. 8
braunce of him shal neuer be forgot-
ten, and hys name shal contynue
from one generacyon to an other.
His wysdom shalbe spokē of amonge
the people, and the whole congrega-
cyon shal openly declare his prayse.
Whyle he liueth, he hath a greater
name thē a thousand beside, & after
hys death, & same name remayneth
vnto hym. Yet wyl I speake of no
me of vnderstanding, for I am ful
as the Moone. Harken vnto me (ye
holy vertuous chyldre) bring forth
frute, as & rose that is plated by the
bokes of & feld, & geue you a sweete
c.f. smell

Gen. i. v

smell as Lybanus, flozyshe as the
rose gardeines, sing a song of praise
D geue thaks vnto god ouer al his
works. Geue gloey and honour vnto
the lord. shew hys prayse w your
lyppes, Ye euen with the songe of
your lyppes, with harpes and plange
and in geuyng thankes vnto hym,
say after thys maner. All the works
of the Lord are excedyng good, and
al hys conmaundementes ar meate
and conuenient in dwe season.

Gen. vi. v

D A mā nedde not saye: what is that?
what is that? for at tyme conueni-
ent they shal al be sought. At his cō-
maundemente the water was as a
wall, and at the word of hys mouth
the water stode styl. In hys cōmaū-
dements is euery thinge acceptable
and reconsyled, and hys health can
not be mynished.

The workes of flesh ar before hym,
and ther is nothing hid fro his eyes
he

the Sonne of Synach.

The seyth from euerlastyng to euerlastyng, & that is nothyng so wōderful or hye vnto hym. A mā neede not to say the, what is this or that? For he hath made all thyngs to do good vnto man. Hys blessing shal cūe ouer as the steame, & moysture the erth like a floud of water. Like as he maketh the water for drouth so shal hys wrath fall vpon the heathen.

25

De xlii. a

Hys wayes are playne and ryght vnto the iust, but the vngodly strob at the. For the good, at good thyngs created from the begynnyng, and euil thynges for the vngodly. All thynges necessary for the life of mā are created from the begynnyng: water, fyre yron, and salte, meale, wheate, and honye, mylke, & wyne, oyle, and clothyng. All these thyngs are created for the best to the earth=

Eccl. xxi. a

1. Tim. ii. a

full. But to the vngodly shall all these thynges be turned to

c. li.

the

The booke of Ihesus

Mat. xv. b

the hurte and harme. There be spirits that are created for vengeance and in there rygorousnesse haue the fastened theyr tormentes. In the time of the end they shal poure oute theyr strength, & pacyfie the wraathe of him that made them. Fyre, Haile, honget and death: al these thynges ar created for vengeance.

The teth of wyld noysome beasts, the Scorpyons, Serpentes: & the swerde ar created also for vengeance to the destruccyon of the vngodlye. They shalbe glad to do his commaundements: and whē nede is, they shal be redy vpon earth & whē theyr hour is come, they shal not ouerpasse the commaundement of the Lorde.

Gen. i. b

Therefore haue I taken a good courage vnto me from þe begynning, & thought to put these things in wytyng, & to leaue them behynd me. All the workes of the Lord ar good and he

the sonne of Syrach.

he getteth every one in due season,
and when nede is so that a man say
thys is worse then that. For in due
season they are pleasaunte and good
And therfore prayse the Lord wpyth
whole harte, and mouthe, and geue
thankes vnto hys name.

Many miseries lyght in a mans lyfe. All thinges
ges passe a way, but a fayne and stable faith
remayneth Of the blessing of the righteous, &
perregatyue of the feare of God. Capit. xl.

A Great trauaile is created for
al me and an heuy yoke vpon
the children of Adam from the daye
that they go oute of theyr mothers
wombe, tyll they be buryed in the
earth the mother of al things: name
lye, theyr thoughtes and, ymagina-
cyons, feare of the hart, counsell, me-
dytacyons, longynge and desyre the
daye of death: from the hyeste that
sitteth vpon the glorious seat, vnto
the loweste and moeste synple vpon

e.iii. the

The booke of Iesus

the earth from hym that is gorgeously arrayed and weareth a crowne vntyll hym that is but homely and simply clothed. Ther is nothyng but wrath, yee. fearfulness, inquietnes, & feare of death, rigorous, âget and stryfe. And in the nyghte when one shuld rest and scape vpon hys bed, sleape chaūgeth his vnderstanding and knowledge. A lytle or nothing is his rest, in the slepe as well as in the day of labour.

He feareth and is disquieted in the vision of hys harte, as one that runneth out of the battaile: and in the tyme of health he awaketh and marvelleth that the feare was nothyng. Such thyngs happē vnto al fleche, both man and beast: but seven fold to the vngodly. Moreover death bloudshedynge, stryfe, and swerd oppressyon, hunger, destruccyon, and punishment: These thyngs are al

the sonne of syrach.

al created against the vngodly, and
for theyr sakes came the floude alio
All that is of the earth, shall turne to
earth agayne: and alwayes ebbe a-
gayne into the sea. All byrdes & vn-
rightuousnesse shalbe put awai, but
faythfulnesse & truthe shall endure
for ever. The substaunce and good-
des of the vngodly shal be dryed vp
and shrinke away as a water floud
and they shall make sounde lyke a
great thonder in the rayne.

Lyke as the rightuous reioyseth
whē he openeth his hāde, so shal the
transgressours be faynte, whē theyr
goodes vanishe and consume away
The chyldren of the vngodly shall
not obtayne many braunches: and
the vncleanne rootes vpon the hye
rockes shalbe roted out before the
grasse by the water syde and vppon
the ryuer bankes.

Frendlynesse and lyberaltype in

e.iiii.

the

Ec. xli. b

ii. Cl. vi. b

Ec. xxxiii. a

the increase and blessing of god, is
lyke a paradise & gardenne of plea-
sure: suche mercy also and kyndnes
endureth for euer. To labour and
to be content wyth that a mā hath:
is a swete pleasaunt lyfe and that is
to fynde a treasure aboue all trea-
sures. To beget children and to re-
paye the cytie, maketh a perpetuall
name, but an honest womā is more
worth thē they both. Wyne & myn-
strelly reioyce the harte, but the loue
of wysdom is aboue them both.

Pyppynge and harpyng make a
swete noyse, but a frendly tounge
goeth beyonde thē both. Thyne eye
desyrez fauoure and beuty, but a
grene sedge time rather thē they both
A frende and cōpanion come toge-
ther at oportunitie, but aboue thē
both is a wyfe that a greeth wyth
her housband. One brother helpeth
an other in the tyme of trouble, but
almes

The sonne of Syrach.

Almes shall deliuer more than they
both. Gold & syluer fasteneth þe fete,
but a good counsell is more pleasaunt
than they both. Temporall substance
and strength lyft vp the minde, but
the feare of the lord is more than they
both. The feare of the lord watereth
nothing, & nedeth no help. The fear
of the lord is a pleasaunt gardeyne
of blessing, and nothing so bewtiful
as it is. My son lead not a beggars
lyfe, for better it were to dye than to
begge. Who so loketh to an other
mans table, taketh no thought for
hys owne lyuyng, howe to vpholde
hys lyf, for he fedeth hym selfe wth
other mens meate. But a wyse and
welnurtured mā wyl be ware ther-
of. Begging is swete in a mouth of
the vnchamefast, but in hys bellye
there burneth a fyre.

Of the remembrance of death. Death is not to
be feared & curse vpon them that forsake the
lawe

The booke of Iesuy.

law of god. Good name and fame. In tribulation
to geue hebe vnto wylsom. Of what thing
a man ought to be ashamed.

Cap.

xl.

O Death, howe bytter is the re-
membraunce of the, to a man
that seketh rest and comfote in hys
substaunce and ryches, vnto the man
that hath nothing to bere hym, and
that hath prosperite in all thynges,
yea vnto him that yet is able to re-
ceyue meat: O Death howe accepta-
ble and good is thy iugemente vnto
the needeful & vnto him whose strength
fayleth, and that is now in hys laste
age, and that in al thynges is ful of
care and fearfulness: vnto him also
that is in dyspayre, and hathe no
hope nor pacyence: Be not thou a-
fraid of deathe: remember theym
that haue ben before the and that
come after the: thys is the iudge-
ment of the Lord ouer al flesh. And
why

The sonne of Syrach.

Why wouldest thou be agaynst this
pleasur of the hieft. Whether it be
an hundreth, or a thousand yeres: Deth
asketh not how longe one hath liued.

Thy chyliden of the vngodly are
abhominable chyliden, and so are
they that kepe compaigne wyth the
vngodly. The inheritaunce of vn-
godly children shal come to naught
and theyr posterite shal haue per-
petuall shame and confucion. The
chyliden complayne of an vngodly
father: and why? for hys sake they
ar rebuked and despised. Wo be vn-
to you, (O ye vngodly) whych haue
forsaken the lawe of the hiest god:
yf ye be borne, ye shal be borne to
curfynge, yf ye dye, the curie shal
be your porcion.

All that is of the earth, shal turne
to earth agayne, so go the vngodly
also out of the curse into destructio.
The sorow of men is in theyr body:
but

13
Eccle. x. c.

Eccle. x. i. a.

The booke of Iesus.

but the name of the vngodli shalbe
Ecc. xxi. a put out. Laboure to get the a good
name, for that shal cōtinue surer by
the: the a thousande greate treasures
of gold. A good life hath a nūber of
daies but a good name endureth euer

Ecc. xx. d My children, kepe wysdō in peace:
for wysdō that is hyd and a trea-
sure that is not sene, what profyte
is in them both? A man that hydeth
hys folysynes, is better then a man
that hydeth his wysdom.

Therefore be ye turned at my wor-
des: for it is not good, in al thinges
and alwaye to be ashamed. True
saythe muste proue and measure it.

Be ashamed of whordom, before
father and mother. Be ashamed of
leisyring, before the prince and men of
auctorite, of sinne before the iudge
and ruler. Of offence, before the cō-
gregacyon and people. Of vnright-
eousnes: before a cōpanion & frende
Of

The sonne of wyrach.

Of theft, before thy neighbours. As Roma. 13.
for the truth of god and hys coue-
naunt, be not ashamed thereof. Be
ashamed to lye with thynne elbowes
vpon the breade: Be ashamed to lobe
vpon harlottes. Be ashamed to turne
away thy face from thy frende: Be
ashamed to take and not to gyue.
Be ashamed also to looke vpon an
other mans wyfe: and to make ma-
ny tryflinge wordes with her mayde,
or to stand by her bed syde. Be asha-
med to vpbraid thy frende: when
thou geuest any thyng, cast him not
in the tethe wythall.

Secretes may not be opened. The law of god
must be taught. A daughter. A woman. God
knoweth all thynges, yea euen the secretes of
the hart.

Capi.

xlvi.

Retherse not a thinge twise and
dysclose not the wordes that
thou haste heare in secrete. Be cha-
measte and well manered in dede.

So

That euery mā fauour the. Of these
 thynges be nat thou ashamed, and
 accept no person to offend. Namely
 of these thynges be not ashamed: Of
 the law of god, of the couenaunt, of
 iudgement to brynge the vngodly
 & frō his vngodlines vnto righteous-
 nesse, and to make hym a good mā:
 to deale faithfully wth thyneighbour
 and companion, to distribute the he-
 ritage vnto the frēdes: to be diligēt
 to kepe trewe measure and weyght
 to be content, whether thou gettiste
 much or lyttell, to deale truly wth
 tempyral goodes in byenge and sel-
 ling to bring vp children wth dili-
 gence, to correct an euell seruaunte,
 to kepe that thyn is frō an euell wife
 to sette a locke where many handes
 are what thou delyuereste and ga-
 uest oute to be kepte, to tell it, and
 waye it, to wyte vp all thy oute-
 geuing and receiuing, to enforme
 the

The sonne of Sirach.

the bulwered and vnwise : Of the
aged, that are iudged of the yonge
If thou be dyligence in these thyn-
ges, trulye thou shalte be learned
and wyse, and accepted of al men.

The doughter maketh the father
to watche secretlye, & the carefulnesse
that he hath for her taketh away his
sleepe, yea in the youth, lest she shuld
ouergrowe him. And when she hath
an husband, least she shuld be hated,
least she shuld be defiled or rauished
in her virginite, or gottē wth chyld in
her fathers house (Or when she cō-
meth to the man) leaste she be haue
her selfe not right, or contynue vn-
fruitful. If thy doughter be wanton.
kepe her straitfelye, leaste she cause
thyne enemyes to laughe the to
scorne and the whole Cytie to ge-
ue the an euell reporte, and soo
thou be fayne to heare thy shame
of euery man, and be confounded
before

Ecclesiasticus. 32.

The booke of Iesus

before al the people. Beholde not e-
uery bodyes bewtye, and haue not
much dwelling among women. For
lyke as the worme and moth com-
meth out of clothyng, so doth wy-
kednesse come of women.

Scene. xii. d. ¶ It is better to be with an euell man
then wyth a frendly wyfe that put-
teth one to shame and rebuke. ¶ I wil
remember the wordes of the Lorde,
and declare the thynges that I haue
sene. In the wordes of the lorde are
hys workes: The sunne ouerlooked
all thynges wyth hys shyne, and all
hys workes are ful of the clearnesse
therof. Hath not the lorde broughte
to passe, that his saynctes shuld tell
oute all hys wonderous workes,
whych the almyghty Lord hath sta-
blyshed. All thynges endure in hys
glory. He seketh out the grounde of
the depe and the hart of men, and he
knoweth al theyr ymaginacion and
wisdomie

The sonne of Syrach.

wysdome. For the lord knoweth all science, & he loketh into the token of the tyme. He declareth the thynges that at past and for to come, and discloseth thynges that are secret.

No thought maye escape hym, neyther may any word be hyde fro him. Job. xlii. a.

He hath garnished the hye excellent woorkes of hys wysdome, and he is from euerlastyng to euerlastyng. Esa. xlii. e

Unto hym may nothyng be added neyther can he be minyshed he hath no nede also of anye mans counsell.

O howe amynable at al his woorkes, and a sparke to looke vpon. They lyue all, and enduer for euer: and when so euer nede is, they are all obedyent vnto hym. They are all

double, one agaynste an other: he hath made nothing that hath faute or blemyshe. He hath stablyshed the gooddes of euerye one, and whome maye be satysfied with hys glorie, De. xxi. a

f.i.

when

The booke of Ihesus
When he seith it.

The Sune of the creacyon of the works of god
Capi. xliii.

The glory of þe heygth, is the
faier and cleare fpyrmanet
the bewtye of the hauen is hys glo-
ryous clearnesse. The Sune when
it apperethe, declarethe the daye in
the gorynge out of it, a marueilous
worke of the hiest. At noone it bur-
neth the earth, and who maye abide
for the heat therof. Whoe so kepeth
an ouen whenit is hote, thre tymes
more doth the sune burne vpon the
mountaynes, when it bretheth
out the fyre beames and shyneth
wyth the byghtnesse of it, it blyn-
deth the eyes. Great is the Lorde
that made it, and in hys commaun-
dement he causeth it to rounne haste-
ly. The Moone also is in al, and
at cōuenaunt season it sheweth the
times and is a tokē of the time. The
token

Gene. i.

The sonne of Syrach:

oken of the solempne feast, is take
of the moone, a light that minisheth Exod. xli. a
and increaseth agayne. The
moneth is called after the Moone,
it groweth wonderously in her chan
gyng.

The armye of Heauen also is
in the heyght in the firmamente of
heauen it geueth a cleare and glo
ryous shyne. Thys is the cleare
nesse of the Starres, the bewtyfull
apparell of heauen, the apparell
that the Lorde lyghteneth in the
heygth. In hys holy worde they
continue in theyr order, and not one
of them fayleth in his watche. Gene. i. a
Vpon the rayne bowe, and prayse
hym that made it, verpe bewetyfull
is it in her shyne.

He compasseth the Heauens about
wyth hys clearnesse, and glory, the
handes of the hyste haue bended
it. Thowse hys commaundemente

The booke of Iesus

he maketh the snowe to fall, and
is the thounder of hys Judgement
to smyte hastely. Thowowe hys cō=
maundement the treasures are ope=
ned, & the cloudes flye as the foules
In hys power hath he strēgthened
the clouds, & broken þ haile stones.

The mountaines melt at the syght
of hym, the wynd bloeth accordinge
to hys wyl. The sound of hys thon=
der beateth the earthe, and so dothe
the storme of þ north: þ wynde wynd
also lyghtethe downe as a fethered
foule, casteth out, and spreadeth the
snowe a brood, & as the gresshoppers
that destroye al, so falleth it downe
The eye maruaileth at the bewtye
of the whytnes therof, and the harte
is a frayd at the rayne of it. He pou=
reth out the frost vpon the earth, like
salt & whē it is frose, it is as sharpe
as the pycke of a thystel

When the cold North wynde blo=
weth

With harde Chryſtall commeth of
the water, He lighteth doune vpon al
the gatheryngeſ together of water
& putteth on the waters as a breaſt
plate. He deuoureth the mountaynes
and burneth the wylderneſſe, and
loke what is grene, he putteth it out
lyke fyre. The medycyne of all theſe
is, when a cloude cometh haſtely,
and when a dew cometh vpon the
heath, it ſhall be reſreſhed agayne.

In hys word he ſtyllethe the wynd
In hys counsell he ſetteth the depe,
and the Lord Jeſus plated it They
that ſayle ouer the ſea. tel of parel-
les and harmes therof and when we
heare it wyth oure eares, we mar-
uayled therat. For ther be ſtraunge
wonderous workes, dyuers maner
of nyce beaſts & whale fyſhes. Tho
rowe hym at al thynges ſet in good
order and perfourmed, and in hys
word al thyngs endure.

The booke of Iesus

I speake muche, but I can not sufficiently attayne vnto it. for he him selfe onelye is the perfeccion of all words. We shuld praise the lord after al oure power, for he is greate in al hys woorkes. The Lorde is to be feared, yee verye greate is he, and maruaplorous in hys power. Praise the Lord & magnify hym as much all ye maye, yet doth he farre excede al prayse.

Pla.c.via

Magnifye hym wyth all your power and labour earnestlye, yet are ye in no wyse, able sufficientlye to praise hym. Who hath sene hym that he might tel vs. Who can magnify him so greatli as he is: for ther ar hyd yet greater things then these be as for vs, we haue sene but fewe of hys woorkes. For the Lorde hath made al thynges, and geuen wysdō to such as feare god.

The prayse of certayne holy men

Enoche.
Noe

the sonne of Ioyach.

Ree, Abraham, Isaac, and Jacob.

Cap.

liiii.

I Et vs cōmend to noble fa-
mous mē, and the generatiō
of our fore elders & fathers. Anye
more glorioſus actes hath the Lorde
done & ſhewed his great power euer
ſence the begynnyng. The noble fa-
mous mē raigned in theyr kingdōs
and bare excellēt rule: In their wyſ-
dom & vnderſtanding, thei folowed
the counſell ſhewed in the prophecies
They led the folke thorow the coun-
cell & wiſdom of the Scribes of the
people, wyſe ſentences are founde in
theyr inſtruccion. They ſought the
ſweetneſſe and melodye of muſycke,
and brought forth the pleaſant ſon-
ges in ſcripture: They were ryche
also, and could comforte and pacify
thoſe that dwelte wyth them. All
theſe were verie noble and honou-
rable men in theyr Generacyons.

f. liii.

as

The booke of Ierem

as were well reported of in theyr tymes. These haue left a name behind the, so that theyr prayse shal alwaye be spoken of. After warde ther were some whose remembraunce is gonne.

Gen. vii. d

They came to naught and perished as thought they had neuer bene: and became as though they had neuer be borne, yea and theyr chyldren also with them.

Nevertheless these are lounge men whose rightuousnesse shall neuer be forgotten, but conynue by theyr posterite. Theyr chyldren are an holy good heretage: Theyr sede endured fast in the couenaunt. For theyr sakes shal theyr chyldren and sede conynue for euer, and theyr prayse shal neuer be put downe. Theyr bodyes are buryed in peace, but their name lyueth for evermore.

Ecc. xlii.

Gen. v. vi.

The people can speake of their wisdom, and the congregacio can talke of

the sonne of Enoch.

of the prayer. Enoch walked rygh-
t acceptably before the lord. Ther-
fore was he translated for an ensample
of a medemet vnto the generacyōs:

Noe was a stedfast and rightuous
man, and in the tyme of wrathe he
became a reconcylynge. Therefore
was he left a remenante vnto the
earth, whē the floude came. An euer
lasting couenaunt was made wpyth
hym that al fleshe shulde perysh no
more wpyth the water. Abraham was
a greate father of manye people: in
glozy was ther none lyke vnto hym
he kepte the lawe of the hpeste, and
came into a couenaunte wpyth hym.
He set the couenaunt in hys fleshe
and when he was proued, he was
found faithfull: Therefore swore god
vnto him w an othe, that he would
blesse all people in hys sede, that he
would multiply and increase hym
as the duste of the earth and exalte
hys

Gen. vi.
and. vii. g.

Gene. xii. c.
Gen. xvi.

Gen. xxi a

the sonne of Syrach.

hve prayse: him that the lord made
like in the glory of the sanctes and Ezo. xix. 8
magnified hym: So that the ene- Acte. vii. c.
myes stode in awe of hym, thowhe
hys wordes he dyd great wonders.
He made hym great in the syght of
of kinges, gaue hym commaunde-
ment befoze hys people, and shewed
him hys glorious power. He stably Rom. xii. 8
shed him wyth faithfulness, and me-
kenesse, and chose him out of al men
For he heard his voyce, and led him
in the darke cloude and ther he ga- Ezo. xix. d.
ue him the commaundementes, yea
the lawe of lyfe and wysdome that
he myght teache Jacob hys coue-
naunt, and Israel his lawes.

He chose Aarō his brother also out is
of the tribe of Leui, exalted him, and
made him such like. An everlastinge Ezo. xviii.
couenaunte made wyth hym and
gaue him the preesthood in y people
He made him glorious in bewtyfull

aray

The booke of Ihesus

array, and clothed him with the garment of honour. He put perfect ioye vpon hym, and gyrded hym wyth strength. He decked hym wyth syde
Ex. xxviii. clothes, & a tuncle wyth an ouerbodye cote, also a gyrdell. Rounde about made he hym belles of gold, and that many, that when he wente in, the sounde myght be heard, that they myghte make a noyse in the sanctuary. and geue the people warninge. The holpe garmente was wrought and broderd wyth golde, yelow sylke and purple. And in the brestlap there was a goodlye worke wherin was fastened lyght and perfectnesse.

Exod. liii. Upon the same also there was a worke fastened, and set wyth costlye precious stones, abound with gold and thys he brought in hys ministration. The stones were fastened for a remembrance, after the nūber
of

The sonne of Ahiach;

of the twelue tribes of Israel. vpon
his mitter there was a plate of pure
golde a grauen ymage of holynes,
a famous and noble worke, garny-
shed & pleasaunt to loke vpon. Before
him were there sene no suche fayre
ornayntes, and these it behoued
him alwai to vse: Ther might none
other put the on, but onely his chyl-
dren and his childers chyliden per-
petually Dayly performed he hys
burnt offerings two tymes *Exod. 29. vii. bill a*
ses fylled his handes, and anoynt-
ed hym wpth holy oyle.

This was now confirmed hym w
wth an euerlastyng couenaunt, & to
hys sede as the dayes of heauē, na-
mely, that his children shuld alway
minyster before hym: & perfourme
the office of the presthod, and wth
the people good in his name. Befor
al men liuing chose he hym, that he
shuld offer incēce before the Lorde,
and

The booke of Iesus

Deu. xviii. c
and. xxi. a
Mal. ii.

and make odours for a sweet saour
and remembraunce; that he should
recōcyle the people of the lord wyth
hym agayne. He gaue hym aucto-
ryte also in hys commaundemen-
tes. and in the couenaunte, that he
shoulde teache Iacob the statutes
and testymonyes and to enfourme
Israel in hys law.

Num. vi. a.

Therefore ther stode vp certayne
against hym, and had enuye at hym
in the wildernes: namely, they that
were of Dathā, and Abiramys syde,
and the furpous congregacyon of
Chore. Thys the Lorde saw and it
dyspleased hym, and in hys wrath-
full indignacion were they consu-
med. A great wonder dyd he vpon
them, and cōsumed thē with the fyre
Besyde thys, he made Aaron yet
more honorable and glourous. He
gaue hym an herptage, and par-
ted the fyrste fruytes vnto hym.

Vnto

The sonne of Wyach.

Vnto hym specialllye he appointed
the bread for sustenance for the p[ri]ests
they dyd eate of the offerings of the
Lorde) thus gaue he vnto hym and
his sede. Els had he no heritage nor
porcion in the lande and wyth the
people. For the Lorde hym selfe in
hys porcion and inherytaunce.

Ex. xlii. b
Exo. xlv. f
Le. xlii. b

Deu. xli. d
and .xviii. a
Exo. xlii. a

The thyrde noble and excellent
man is Whinches the son Eleazer,
whyche pleased the God of Israell
because he had the zeale and feare
of the Lorde. For when the people
were turned backe, he put him selfe
forth ryght soone, and that wyth a
good wyll, to pacyfye the wrathe of
the Lord toward Israell. Therefore
was there a couenaunte of peace
made wyth hym, that he shoulde be
the principall among the righteous
and the people, that he and hys po-
steritie shoulde haue the offyce of
the Priesthoode for euer (Lyke as
ther

The booke of Iesus

ther was made a couenaunt with Dauid of the trybe of Iuda, that from among his sonnes onely ther shuld be a kynge) And that Aatō also and his sēde shuld be the heretage, to gyue vs wisdomē in our hart, to iudge his people in rightuousnes, that his goodes shuld not come into forgetfulnesse, & that theyꝝ honour myght endure for euer.

The prayse of Iosue, Caleb, and Samuel.
Capi. xlv.

Anly and strong in battaile was Iesus the son of Naue whych in stead of Moyses the Prophet was giuē to be captayne of the people whych accordynge vnto hys name was a greate sauicour vnto the electe of god, to punyſhe the enemyes that rose vp against Israell, that Israell myght optayne theyꝝ inheritance. O howe great, noble and excellēt was he whē he lyste vp hys hand

Iosue. xii. c.

Ps. xlvii. c.

De. xxxiii

a

Iosue. i. a.

the sonne of Balaam.

hand, and dr̄we oute hys swearde
agaynste the Cytys; who stode so
manly before hym. For the Lorde
hymselfe broughte in the enemyes.
Stode not the sunne still at hys
commaundment, and one daye was
as long as two? He called vpon the
higest and mooste myghtye, when the
enemyes pleased vpon hym on e-
uery syde: and the lorde hearde hym
wyth the hayle stones. They smote
the heathenes people mightely and
in fallinge downe, they slew all the
aduersaries, so that the hethē knewe
hys hoste, and all hys defence, that
the Lorde him self brought agaynst
them. For he folowed vpon the mygh-
tye men of them.

Josu. x.

In the time of Moyses also he and
Caleb the sonne of Jephune, dyd a
good worke, whiche stode agaynste
the enemyes wythheld the people
fro syn, & killed þe wicked mourning

B
Nu. xvi.

G. i.

And

Josa. ccciii

And of syxe hundred thousand people of fote they two were preserved to brynge them into the herptage, naniely, a lande that floweth wyth mylke and hony. The Lorde gaue strength also vnto Caleb, which remained wythe hym vnto hys age so that he went vp into the hys places of the lande, and hys sede conquered the same for an herptage, that al the chyldren of Isracel might see, howe good a thyng it is, to be obedyent vnto the lord. And the iudges or rulers (euerpe one after hys name) whose harte went not a whoringe, nor departen from the Lorde and that forsake not y lord unfaithfully, whose remembrance hath a good reporte, ye theyr bones shal be oute of theyr place, and their names shal neuer be chaunged (but honoure remaineth stil to the chyldren of those holy men.) Samuell y prophet beloved of

The sonne of. **David.**

ned of the Lorde his God ordeynted **i. Reg. x. 8.**
a kynge & anointed the princes ouer
the people In þe law of þe lord, he iud
ged the congregacyon, & the lord had
respekte vnto Jacob. The prophet
was found diligent in his faithfulness **i. Reg. xli. 6**
and he is knowne faythfull in hys
words. He called vpon the lord the
Almyghtye, when the enemyes
preased vpon hym on euery syde.
what tyme as he offered the suckyng
lamibes. And the Lorde thondred
from heauen and made hys voyce
to be harde wth a great noyse. He
dyscomfyted the Dynies of Tyre,
and al the ruler of the Idelystynes. **i. Reg. xli. 6**
Before hys last end he made prote
stacion in the syght of the lord, and
hys anoynted, that he tooke ney
ther substaunce nor good of anye
man, no not so muche as a shoo and
no mā might accuse him. After this
he tolde, that hys end was at hande

g. ii.

and

The booke of Iesus

and shewed the kyng also hys ende
and death, and from the earth lyft
he vp hys voyce in the Prophecie,
that the vngodly people shulde pe-
ryshe.

The playe of Nathan Dauid and Salomon

Capi. xlvii.

Afterward in the tyme of kyng
Dauid, there rose vp a Pro-
phete called Nathan: For lyke as
the faulte is taken a waye from the
offeryng, so was Dauid chosen out
of the chyliden of Israell. He tooke
hys pastime with the Lyons and as
wyth lambes. Slewe he not a Gy-
aunte when he was yet but yonge,
and tooke alway the rebuke fro hys
peple: What time as he toke þe stone
in hys hande and smote downe the
proude Golyath wyth the synge.
For he called vpon the Best Lorde
whych he gaue hym strength in hys
ryghte

1. Re. xlii

1. re. xlvii. f.

the sonne of Syrach.

ryghte hande, so that he ouerthrewe
the myghty Gaiant in the battayle
that he myght sette vp the horne of
hys people agayne.

Thus brought he hym to worship
about al Prynces, and made him to
haue a good reporte in the prayse
of the Lord that he shulde weare a
crowne of glory. For he destroyeth
the enemyes on euery syde, rooted
out the Phylistines hys aduersari
es, and brake theyr horne in sunder
lyke as it is broken yet this day. For
al hys workes he praised the best
and holpest, and ascribed the ho
noure vnto hym. Sooth hys whole
hart dyd he prayse the Lord, and lo
ued god that made hym. He sette
syngers also before the Altar, and
in theyr tune he made swete songs.
He ordayned to kepe the holy dayes
woorshipfully, and that the solempne
feastes thow the whole yere shuld

26
Re. xviii. 5

11. Re. v. b.

11. pa. xxvi
b.

G. liti.

be

The booke of Jeras:

be honorably holde, with prayſyng
the name of the Lorde, and wyth
ſyngyng by tymes in the mornynge
in the Sanctuary.

ist. Re. ii. d
iii. re. iii. c.

The Lorde toke awaye hys ſyns
and exalted hys horne for euer. He
gaue him the couenaunt of the kyng
dom, and the throne of worſhypp in
Iſraell: After hym there roſe vp the
wyſe ſonne called Salomon, and
for hys ſake he droue the enemyes
away far of. Thys Salomon rayg
ned wyth peace in his tyme (for god
gaue hym reſt from hys enemyes
on euery ſyde, that he might buylde
hym an houſe in hys name and pre
pare the Sanctuary for euer lyke
as he was wel inſtruct in hys youth
and fylled wyth wyſedome and vn
derſtandynge, as it were wyth a wa
ter floude, he couered and fylled the
whole land wyth ſimplytudes and
wyſe prudent ſentences.

Hys

The sonne of Syrach.

His name wēt abrode in the ples &
because of his peace he was beloued
All landes marueyled at his songs.
prouerbes, similitudes, and at hys
peace, and at the name of the lord
god whiche is called the god of Is-
taell. He gathered golde as tyn, and
he had as muche syluer as lead he
was moued inordynate loue to-
warde women, & was ouercome in
affectiō. He stayned his honour and
worshyp, & his posteritie despyled he
also, in byngynge the wrath of the
lorde vpon hys children, and sorow
after his ioye, so that his kyngdome
was deuided, and Ephraim became
an vnfaithfull and an vncoustant
kingdō. Neuerthelesse God forsoke
not his mercy, nether was he vtterly
destroyed: because of his works that
he shuld leaue hym no posterite. As
for the sēde that came vpon hym
whiche he loued, he brought it not

ii. Reg. x. d

iii. Reg. xi

ii. Reg. xii c

ii. Reg. vii. c.

G. iii.

vtterly

iii. re. xii. b

iii. re. xii. d

utterly to naughte, but gaue yet a
 remnant vnto Iacob, & a roote vnto
 Dauid out of hi. Thus rested Sa-
 lomons with his fathers, and oute of
 hys seide left behind him a very too-
 lishnesse of the people, and such one
 as had no vnderstandingeuen. Re-
 boam, which turned awaye the pro-
 ple through his counsell, & Jeroboam
 the son of Nabat, which caused Is-
 rael to synne, and shewed Ephraim
 the way of vngodlines: In so much
 that theyr synnes and misdoedes had
 the vpper hande so sore that at the
 last they were dyuē out of the land
 for the same: yea he sought out and
 brought vp all wyckednes, tyll the
 vengeance came vpon them.

The prayle of Eliah, Elizeus, Iheremiah and
 Elay Capt.

A Then stode vp Eliah the pro-
 phete as a fyre, & hys woode
 brente lyke a cresset. He brought an
 hunger

The sonne of Syrach.

honger vpon them, and in his zeale he
made them few in number. For they
might not away wyth the commaun-
dementes of the lord. Wherfore the
word of the lord he shut the heauē.
and thre tymes brought he the fyre
downe. Thus became Eliah hono-
rable in his woderous dedes. Who
may make his boost to be lyke him.
One that was deade raysed he vp
from death, and in the worde of the
hyste he broughte hym oute of the
grane againe. He cast downe kings
and destroyed the, and the honou-
rable fro thei^r seate. Vpon the mount
Sina he hearde the punishmente,
and vpon Horeb the iudgement of
the vengeance. He prophesied reco-
pensyng vnto kings. And ordeined
prophetes after hym. He was taken
vp in the stourme of fyre in a Charet
of horses of the lord. He was orde-
ned in the repprouynges in tyme to
paye.

iii. re. xviij.

iii. re. xviii.
iii. re. viii.

iii. re. xvij.
e.

ii. Reg. xij
iii. reg. ii

Luce. i. a

1111 re. ii. 1.
111. 1111

111. re. xlii. d
111. reg. vi.
111. xlii.

111. re. xlii
a.

pacely the wrath of þ lord, tounne
the harts of the fathers vnto þ chil-
dre & to set vp the tribes of Jacob a
gayne. Blessed were they that saw
the, & were garnished in loue, for we
lyue in lyfe (but after death we shall
haue no suche name) Elias was co-
uered in the stozme, but Helizeus
was filled with his spzite. While he
lyued: he was afrayd of no pryfice:
and no man might ouer come hym.
Ther could no worde deceaue hym.
and after his deth his body prophe-
cyed. He dyd wōders in his life, and
in death were hys workes maruey-
lous. For all this, the people amēde
not, neyther departed they frō theyz
synnes, tyll they were carped awaye
pylsoners out of the lande, and
were scatered abrode in all cou-
treys, so that of them ther remay-
ned but a very lytle people, and a
prynce vnto the house of David.
Howe

the sonne of Babilon.

Now be it some of them dyd ryght,
and some heaped vp vngodlynesse.

Hezekias made hys cytye strong,
conueyed water into it, digged thro-
row the stony rocke w^{ch} yron, & made
vp a wel by the water syde. In hys
tyme came Sennacherib vp, & sente
Rabshakes, lift vp his hand agaynst
Sion, and desied the w^{ch} wth greate
pyde. Then trembled their hartes
and handes, so that they folowed
like a womā trauaillyng wth chylde
So they called vpo the lord, whych
is mercyfully, and lyft vp theyr han-
des before hym. Immediately the
lorde hearde them out of heauē: he
thought no more vpo theyr synnes.
nor gaue them ouer to theyr ene-
mies: but deliuered the by the hande
of Elsaye. He smote the boost of the
Assyrians, & hys aungell destroyed
them. For Hezekias had done the
thyng that pleased the Lorde and
remayned

II. Pa. xlii a
Illi. re. vii. e
Esa. xxxv a

The booke of Ihesus

Eze. i. a

was shewed him bpō the charct of 8
Cherubins. for he thought bpō the
enemies in the carne, to do good vn
to such as had ordered theyr wayes
a ryghte. And the bones of 8 twelue
prophetes flopyshed frō out of theyr
place for they gaue cōforte and con
folaciō vnto Iacob, and deliuered
thē faythfully, howe shal we praise
Jozobabell, whych was a rygne in
the ryghte hand.

Act. ii. a

i. Eld. iiii. a

iii. Eld. v. a

Age. ii. c

and. ii. a

So was Ihesus also the sonne of
Iosedec: these mē in thir tyme build
ded the house, & set vp the factuary
of the Lord agayne, which was pre
pared for an euerlastyng worshyp.

ii. Eld. i. a

ii. Eld. vii. a

a

And Nehemias is alway to be cō
mēded, which set vp for vs the wals
les that were broke down, made the
portes and bates, agayne, & builded
oure houses of the new: But vpon
earth is there no man created lyke
Enoch, for he was taken vp frō the
earth

the sonne of Syrach.

earth. And Joseph: which was lord of hys brethren, and the bypolder of his people: hys bones were covered and kept. Seth and Sem were in greate honoure amonge the people: and so was Adam aboue all the beastes, when he was created.

Gene. b. 1.
Eccl. xliii. c.
Heb. vii. a.
Gene. xli. f.
xlii. a. xlii. b.

Of Symon the sonne of Onias.

Cal.

2.

Symon the son of Onias the hye preeft: whych in hys lyfe set vp the house agayne, and in hys dayes made faste the temple. The heyght of the temple also was founded of hym, the double, buyldynge, and the hye walles of the tēple. In hys dayes the walles of water flowed out, and were excedyng full as the sea. He toke care for hys people, and delyuered them from destruction. He kepte hys citye and made it strong that it should not besegged. He dwelte in honoure and worshyp amonge

ll. Syrach.
iii. iiii.

The booke of Iesus

among his people and enlarged the
enteraunce of the house, & the courte
He gaue light as the morninge star
in the myddest of the cloudes, and
as the moone whē it is full: He shyned
as the sunne in the temple of god
He is as bryghte as the rayne bowe
in the fayre cloudes, and floorysheth
as floures and roses in the sprynge
of the yere, & as lilfes by the ryuers
of water. Lyke as the branches
vpon the mount Libanus in the tyme
of sommer, as a fyre and insence
that is kyndled. Lyke as an whole
ornamēt of pure golde, set wyth all
maner of pyncious stones, & as an
olyue tree that is frutfull, and as a
cypres tree that groweth vp an hye
Whē he put on the garnēt of honour,
& was clothed wyth al bewty
Whē he went to the holy Altar to
garnish the couterpyng of the sanctuary,
whē he toke the pyncious oute
of

The sonne of Asaph:

of the prestes hand, he him self stood
by the herth of the aulter, and his
brethren roode aboute in order. As
the braunches of Cedar tree vpon the
mount Libanus, so stode they round
about hym. And as the braunches of
the olyue tree so stode al the sons of
Aaton in the glory, & the oblations
of the lord in theyr hands, before all
the congregacyon of Israell. And
that he might sufficientli perfourme
his seruite vpon the aulter and gar-
nyshe the offering of the best god, he
stretched out his hand and tooke of
the dynkofferyng, and poured in of
the wyne: so he pouted vpon the bot-
tome of the Aulter a good smel vnto
the best pryncce. Then began the
sons of Aaton to sing, & to blow w
trumpets, & to make a greate noyse,
for a remembrance & prayse vnto the
lord. The were al the people afraid,
and fel down to the earth vpon theyr

h.t.

faces

faces, to worshyppe the Lorde theyr
god, and to geue thanks to the Al=
myghty god. They song godly also
with theyr voyces, so that ther was
apleasaunt noise in the great house
of the Lord. And the people in theyr
prayer; be sought the lord, the hyste
that he wold be mercyful, til the ho=
nour of the lord were perfourmed.

¶ Thus ended they theyr ministra=
cyon and seruyce. Then wente he
downe and stretcheth out his hands
ouer the whole myltytude of the
people of Israell, & thei shulde geue
praysse and thanks out of theyr lips
vnto the Lord, and to reioyse in his
name. He beganne yet once also to
praye: that he might openly shewe
the thanks geuyng before the hy=
est namely thus. ¶ Geue praise and
thākes (ye al) vnto the lord our god
which hath euer done nobell & gret
thynges which hath increased our
dayes

the sonne of Syrach.

Dates fro out mothers wombe, and
Delt wyth vs according to hys mer-
cy, that he wyll geue vs the ioyful-
nes of harte and peace for our tyme
in Israel. Which faithfully kepeth
his mercy for euermore and alwaye
deliuereth vs in due season.

Ther be two maner of people that I
abhorre from my hart: as for the
thyrd whom I hate, it is no people.
They that syt vpo the mountaine of
Samarea, the Philistines, & the fo-
lysh people that dwel in Sichimis,

I Iesus the son of Syrach Elea-
zarus of Ierusalē, haue tokened vp
these in formacyonis & documentes
of wisdom and vnderstāding in this
boke and poured out the wysdome
of my harte. Blessed is he that exer-
cyseth hym selfe therin, and whoso
taketh such to hart, shalbe wyse for
euer. If he do these thinges, he shal
be stronge in all. For the lyghte of

h.ii.

the

The booke of Iesus
the Lorde, leadeth hym.

The prayse of Iesus the sune of Dyrach.

Capl. I.

I wyl thanke the, o Lorde, and
kyng, & prayse the o god my sa-
uour, I wyl yelde prayse vn-
to thy name, for thou art my defēder
and helper, and haste preserved my
body from destruction, frō the snare
of trayterous tounge, and frome
the lips that are occupied with lyes.
Thou hast ben my helper, frō such
as stode vp against me, and hast de-
lyuered me, after the multytude of
thy merci, & for thy holy namys sake
Thou hast dellyuered me frō the
roaryng of the that prepared them-
selues to deuoure me: out of the hā-
des of such as sought after my lyfes
from the multytud of the that trou-
bled me, and went about to set fyre
vpon me on euery syde, so that I
am not brente in the myddest of the
fyre

the sonne of Syrach.

fyre. From the Depe of hell, from an
vncleane tounge, from lyeng words,
from the wicked kyng, and from an
vnrightuous tounge. My soule shal
praysse the lord vnto deathe, for my
lyfe drew nye vnto hel down ward.

They compassed me round aboute ^{is}
on euery syde, and ther was no man
to helpe. I looked about me, yf there
were any man that would succoure
me: but ther was none. Then thou-
ght I vpon thy merci, O Lord. and
vpon the actes that thou hast done
euer of olde, namely, that thou de-
lyuerest suche as put theyr truste in
the, and ryddest them out of the hā-
des of the Heathen.

Thus lyft I vp my prayer frō the
erth, and praide for deliuerance frō
death. I called vpon the Lord: the
father of my Lord, that he wold not
leauē me wythout helpe, in the day
of my trouble, and in the tyme of the
proude

The booke of Iesus

proud: I wyl prayse thy name continually, yeldig honour. & thaks vnto it and so my prayer was harde. Thou sauedst me from destruction and deliueredst me fro the vnrigh-
tuous tyme. Therefore wyl I acknowledge and magnify thy name,
O Lord.

¶ When I was yet but yong, or e-
uer I went astraye, I desyred wys-
dome openly in my prayer. I come
therfore before the Temple, and
sought her vnto the last. Then flo-
rished she vnto me, and a grape that
is soone ripe. My harte reioysed in
her, then wente my foote the ryghte
wai ye fro youth vp, sought I after
her, I bowed downe myne eare and
receayued her I founde me muche
wysdome, & prospered greatly in her
Therefore wyl I ascribed the glozve
vnto him that geueth me wysdome:
for I am aduised to do therafter.

I

The sonne of wyssdom.

I wyll be gelouse to cleaue vnto
the thing that is good, so shal I not
be confounded. My soule wrestled
with her, and I haue bene diligente
to be occupied in her. I lift vp mine
handes on hye, then was my soule
lyghtened thoro wylsdom, that I
knowleged my folishnes. I ordered
my soule, after her, she and I were
one hart from the begynnyng and
I found her in clenness. And ther-
fore shal I not be forsaken.

My hart longed after her, & I gat
a good treasure. Thoro her the
lord hath geuen me a newe tounge,
wherwith I wil praple him. O com
vnto me ye vblearned & dwell in y
house of wysdome, wythdrawe not
your selues from her, but talke and
commen of these thinges, for youre
soules are verie thyrstye. I opened
my mouth, and spake.

Q

O come an bye wysdome wythout
mouy: bowe downe your necke bin-
der her pocke, and your soule shal
receyue wysdome. She is harde at
hande, and is contente to be founde
Beholde wyth your eyes, how, that
I haue had but litle labour, and yet
haue founde much reste. **O** receyue
wysdome, and ye shall haue plen-
tuousnesse of siluer and gold in pos-
sesson. Let your mynde reioyse in
hys mercy, and be not ashamed
of his praise. **W**orke his worke
by tymes and he shall geaue
you your reward
in due tyme.



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